


LEO F. McMANUS



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THE JESUITS

1534-1921

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1534-1921

A History of the Society of Jesus from Its
Foundation to the Present Time

BY

THOMAS J. CAMPBELL, S.J.

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Volume II

CHAPTER XIV

POMBAL

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THE first conspirator who set to work to carry out the plot to destroy the Society, which had long been planned by the powers, was, as might be expected, the ruthless Pombal. He was more shameless and savage than his associates and would adopt any method to accomplish his purpose. The insensate fury which possessed his whole being against the Society is explained by Cardinal Pacca, who was Papal nuncio in Lisbon shortly after Pombal's fall (*Notizie sul Portogallo*, 10). He writes: "Pombal began his diplomatic career in Germany where he probably drank in those principles of aversion to the Holy See and the religious orders, which, when afterwards put in practice, merited for him from the irreligious philosophers the title of a great minister, and an illuminator of his nation; from good people, however, that of a vile instrument of the sects at war with the Church. Having obtained the office of prime minister, he made himself master of the mind of the king, Don Joseph; and for a quarter of a century governed the kingdom as a despot.

"To wage war against the Holy See, and to oppress the clergy, he adopted the measures and employed the arms which, in the hands of the irreligious men of

our time, have done and are still doing harm and inflicting grievous wounds on the Church. He corrupted and perverted public education in the schools and universities, especially in Coimbra which soon became a centre of moral pestilence. He took from the hands of the youth of the kingdom the sound doctrinal works which they had so far been made to study; and substituted schismatical and heretical publications such as Dupin's 'De antiqua ecclesia' which had been condemned by Innocent XII; and Hontheim's 'Febronius' condemned by Clement XIII. He also brought into Portugal the works of the régalist, and excluded those writers who maintained the rights and authority of the Holy See, in defence of which he would not allow a word to be uttered. And to the horror of all decent people, he imprisoned in a loathsome dungeon a holy and venerable bishop who had warned his flock against those pernicious publications. Meantime the notorious Oratorian Pereira, who was condemned by the Index, and others who flattered him were remunerated for their writings and could print whatever they liked. He was a Jansenist who, in the perfidious fashion of the sect, exalted the authority of the bishops in order to diminish that of the Pope; and enlarged the authority of kings in church matters to such an extent that the system differed very little from that of the Protestant Anglican Church. Queen Maria, who succeeded Joseph on the throne, did much to improve conditions; but did not undo all the harm that Pombal had already inflicted on the nation. Disguised Anglicanism continued to exist in Portugal."

Father Weld adds his own judgment to that of the cardinal, and tells us that "the bias in Pombal's nature may be traced to his English associations when he was ambassador in London." He advances this view, probably because of a note of Pacca's, who says

that he could venture no opinion about the influence of England on Pombal, merely for want of documents on that point. The author of the "*Memoires pour servir à l'histoire ecclésiastique du xviii^e siècle*" assures us that Pombal's purpose was to extend his reforms even into the bosom of the Church; to change, to destroy; to subject the bishops to his will; to declare himself an enemy of the Holy See; to protect authors hostile to the Holy See; to encourage publications savoring of novelty; to favor in Portugal a theological instruction quite different from what had been adopted previous to his time; and finally to open the way to a pernicious teaching in a country which until then had enjoyed religious peace.

This scheme did not restrict itself to a religious propaganda but got into the domain of politics; for the author of the "*Vita di Pombal*" (I, 145) notes the report, which is confirmed by the "*Memoria Catholica secunda*" that "Pombal had formed the design of marrying the Princess Maria to the Duke of Cumberland, the butcher of Culloden—but that this was thwarted by the Jesuit confessor of the king." On this point the Maréchal de Belle Isle writes (*Testament politique*, 108): "It is known that the Duke of Cumberland looked forward to becoming King of Portugal, and I doubt not he would have succeeded, if the Jesuit confessors of the royal family had not been opposed to it. This crime was never forgiven the Portuguese Jesuits."

Whatever the truth may be about these royal schemes, Pombal soon found his chance to wreak his vengeance on the Society for balking his plans of making Portugal a Protestant country. A scatter-brained individual, named Pereira, who lived at Rio Janerio, raised the cry which may have been suggested to him, that the Jesuits of the Reductions excluded white

intercourse with the natives because of the valuable gold mines they possessed; and that it would be a proper and, indeed, a most commendable thing in the interests of religion for the government to seize this source of wealth, and thus compel the Jesuits who controlled that territory to live up to the holiness of their profession. It was also added that the missions were little else than a great commercial speculation; and finally that the ultimate design of the Society was to make a Republic of Paraguay, independent of the mother country.

These three charges had been reiterated over and over again ever since the foundation of the Reductions, and had been just as often refuted and officially denied after the most vigorous investigation. But there was a man now in control of Portugal who would not be biased by any religious sentiment or regard for truth, if he could injure the Society. The first step was to transfer the aforesaid missions to Portuguese control. They all lay on the east shore of the Uruguay, and belonged to Spain. Hence, in 1750, a treaty was made between Spain and Portugal, to concede to Spain the undisputed control of the rich colony of San Sacramento, at the mouth of the River La Plata, in exchange for the territory, in which lay the seven Reductions of St. Michael, St. Lawrence, St. Aloysius, St. John, St. Francis Borgia, Holy Angels and St. Nicholas. According to the treaty, it was stipulated that the Portuguese should take immediate possession and fling out into the world, they did not care where, the 30,000 Indians who had built villages in the country, and were peacefully cultivating their farms, and who by the uprightness and purity of their lives were giving to the world and to all times an example of what Muratori calls a *Cristianesimo felice*.

To add to the brutality of the act, the Fathers themselves were ordered to announce to the Indians the order to vacate. Representations were made by the Spanish Viceroy of Peru, the Royal Audiencia of Charcas and various civil and ecclesiastical authorities of Spain that not only was this seizure a most atrocious violation of justice which could not be carried out except by bloodshed, no one could say to what extent, but that it was giving up the property of the Indians to their bitterest enemies, the Portuguese. For it was precisely to avoid the Mamelukes of Brazil that the Reductions had been originally created. Moreover, it would almost compel the Indians to conclude that the Fathers had betrayed them, and that they were not only parties to, but instigators of, the whole scheme of spoliation. Southey, in his "History of Brazil," denounces it as "one of the most tyrannical commands that were ever issued, in the recklessness of unfeeling power," and says that "the weak Ferdinand VI had no idea of the importance of the treaty."

The Jesuits appealed; but they were, of course, unheeded; and the Father General Visconti ordered them to submit without a murmur. Unfortunately, the commissioner Father Altamirano, whom he sent out was a bad choice. He was hot-headed and imperious; and according to Father Huonder (*The Catholic Encyclopedia*) actually treated his fellow Jesuits as rebels, when they advised him to proceed with moderation. Perhaps the fact that he was the representative of the king, as well as of the General, affected him; at all events the Indians would have killed him if he had not fled. Ten years would not have sufficed for a transfer of such a vast multitude with their women and children, and the old and infirm, not to speak of the herds and flocks and farming

implements and household furniture, yet they were ordered to decamp within thirty days. Pombal would soon treat his Jesuit fellow countrymen as he had treated the Indians.

When, at last, the cruel edict was published, all the savage instincts of the Indians awoke, and it seemed for a time as if the missionaries would be massacred. It speaks well for the solid Christian training that had been given to these children of the forest that they at last consented to consider the matter at all. Some of the caciques were actually won over to the advisability of the measure, and started out with several hundred exiles to find a new home in the wilderness. A number of the children and the sick succumbed on the way. When, at last they found a place in the mountains of Quanaí, they were attacked by hostile tribes. They resisted for a while, but finally returned in despair to their former abode. To make matters worse, the Bishop of Paraguay notified the Fathers that if they did not obey, they would be *ipso facto* suspended. "Whereas," says Weld, "if the Fathers really wished to oppose the government, a single sign from them would have sent an army of fifty thousand men to resist the Europeans; but owing to their fidelity and incredible exertions, there were never as many as seven hundred men in the field against the united armies of Spain and Portugal when hostilities at last broke out."

During the year 1754, the Indians harassed the enemy by the skirmishes and won many a victory; and they would have ultimately triumphed if they had had a leader. At last in 1755, the combined forces of the enemy with thirty pieces of artillery attacked them with the result that might have been expected. The natives rushed frantically on their foes; but the musketry and cannon stretched four hundred of them in their blood; and the rest either fled to the mountains

or relapsed into savage life; or made their submission to the government, many becoming as bad as their kindred in the forests because of the corruption they saw around them. The Portuguese entered into possession of the seven Reductions, but failed to find any gold. So great was their chagrin that, in 1761, Carvalho wanted the rich territory which he had given to Spain returned to Portugal; and when Spain naturally demurred, he prepared to go to war for it. He finally gained his point, and on February 12, 1761, the territories were restored to their original owners, but nothing was stipulated, about restitution to the unfortunate natives and Jesuits who had been the victims of this shameful political deal.

Some of the Indians who fled to the forests kept up a guerilla warfare against the invaders; but the greater number followed the advice of the Fathers and settled on the Paraná and on the right bank of the Uruguay. In 1762 there were 2,497 families scattered through seventeen Reductions or *doctrinas*, as they had begun to be called, a term that is equivalent to "parish." But the expulsion of the Fathers which followed soon after completed the ruin of this glorious work. The Indians died or became savage again; and today only beautiful ruins mark the place where this great commonwealth once stood. At the time of the Suppression, or rather when Pombal drove the Jesuits out of every Portuguese post into the dungeons of Portugal or flung them into the Papal States, the Paraguay province had five hundred and sixty-four members, twelve colleges, one university, three houses for spiritual retreats, two residences, fifty-seven Reductions and 113,716 Christian Indians. The leave-taking of the Fathers and Indians was heart-rending on both sides.

It is a long distance from the River La Plata to the Amazon; for there are about thirty-five degrees of

latitude between the two places. But they were not too far apart to check Carvalho in his work of destruction. After having done all he could for the moment at one end of Brazil, he addressed himself to the Jesuit missions at the other. A glance at the past history of these establishments will reveal the frightful injustice of the brutal acts of 1754.

One hundred years before that time, Vieira had made his memorable fight against his Portuguese fellow-countrymen for the liberation of the Indians from slavery. By so doing, he had, of course, aroused the fury of the whites, and they determined to crush him. They put him in prison; and in 1660 sent him and his companions to Portugal, in a crazy ship to be tried for disturbing the peace of the colony. Nevertheless, he won the fight, although meantime three Jesuits had been killed by the Indians, and their companions expelled from the colony, in spite of the king's protection. In this act, however, the Portuguese had gone too far. His majesty saw the truth and sent the missionaries back. That was as early as 1680. In 1725 new complaints were sent to Portugal, but the supreme governor of the Maranhão district wrote, as follows, to the king: "The Fathers of the Society in this State of Maranhão are objects of enmity and have always been hated, for no other reason than for their strenuous defence of the liberty of the unfortunate Indians, and also because they used all their power to oppose the tyrannical oppression of those who would reduce to a degraded and unjust slavery men whom nature had made free. The Fathers take every possible care that the laws of your majesty on this point shall be most exactly observed. They devote themselves entirely to the promotion of the salvation of souls and the increase of the possessions of your majesty; and have added

many sons to the Church and subjects to the crown from among these barbarous nations."

With regard to their alleged commerce, the governor says: "Whatever has been charged against the Fathers by wicked calumniators who, through hatred and envy, manufacture ridiculous lies about the wealth they derive from those missions, I solemnly declare to your majesty, and I speak of a matter with which I am thoroughly acquainted, that the Fathers of the Society are the only true missionaries of these regions. Whatever they receive from their labors among the Indians is applied to the good of the Indians themselves and to the decency and ornamentation of the churches, which, in these missions, are always very neat and very beautiful. Nothing whatever that is required in the missions is kept for themselves. As they have nothing of their own, whatever each missionary sends is delivered to the procurator of the mission, and every penny of it reverts to the use of the particular mission from whence it came. Missioners of other orders send quite as much produce, but each one keeps his own portion separate, to be used as he likes, so that the quantity however great being thus divided, does not make much impression on those who see it. But as the missionaries of the Society send everything together to the procurator, the quantity, when seen in bulk, excites the cupidity of the malevolent and envious."

About 1739, Eduardo dos Santos was sent by John V as a special commissioner to Maranhão. After spending twenty months in visiting every mission and examining every detail he wrote as follows: "The execrable barbarity with which the Indians are reduced to slavery has become such a matter of custom that it is rather looked on as a virtue. All that is adduced against this inhuman custom is received with such repugnance

and so quickly forgotten that the Fathers of the Society in whose charity these unfortunate creatures often find refuge and protection, and who take compassion on their miserable lot, become, for this very reason, objects of hatred to these avaricious men."

Such were the official verdicts of the conduct of the Jesuits on the Amazon a few years before Pombal came into power. But in 1753 regardless of all this he sent out his brother Francis Xavier Mendoza, a particularly worthless individual, and made him Governor of Gran Para and Maranhão, giving him a great squadron of ships and a considerable body of troops with orders to humble the Jesuits and send back to Portugal any of them who opposed his will. Everything was done to create opposition. They were forbidden to speak or to preach to the Indians except in Portuguese; the soldiers were quartered in the Jesuit settlements, and were instructed to treat the natives with especial violence and brutality.

In 1754 a council was held in Lisbon to settle the question about expelling the Society from the missions of Maranhão. The order was held up temporarily by the queen; but when she died, a despatch was sent in June 1755 ordering their immediate withdrawal from all "temporal and civil government of the missions." The instructions stated that it was "in order that God might be better served." Unfortunately the bishop of the place co-operated with Carvalho in everything that was proposed. He suppressed one of the colleges, restricted the number of Fathers in the others, to twelve, and sent the rest back to Portugal; and in order to excite the settlers against the Society, he had the Bull of Benedict XIV which condemned Indian slavery read from the pulpits, proclaiming that it had been inspired by the Jesuits. Meantime, in the reports home, the insignificant Indian villages where

they labored were magnified into splendid cities and towns all owned by the Society; two pieces of cannon which had never fired a ball were described as a whole park of artillery, and a riot among the troops was set down as a rebellion excited by the Jesuits.

The first three Fathers to be banished from Brazil were José, Hundertpfund and da Cruz. José was a royal appointee sent out to determine the boundary line between the Spanish and Portuguese American possessions. But that did not trouble Pombal; nor did the German nationality of Hundertpfund, nor did he deign to state the precise nature of their offenses. A fourth victim named Ballister had had the bad taste to preach on the text: "Make for yourself friends of the Mammon of iniquity." He was forthwith accused of attacking one of Carvalho's commercial enterprises, and promptly ordered out of the country. Again, when some mercantile rivals sent a petition to the king against Carvalho's monopolies, Father Fonseca was charged with prompting it, and he was outlawed though absolutely innocent. And so it went on. Carvalho's brother was instructed to invent any kind of an excuse to increase the number of these expatriations.

While these outrages were being perpetrated in the colonies, Lisbon's historic earthquake of 1755 occurred. The city was literally laid in ruins. Thousands of people were instantly killed; and while other thousands lay struggling in the ruins, the rising flood of the Tagus and a deluge of rain completed the disaster. Singularly enough, Carvalho's house escaped the general wreck; and the foolish king considered that exception to be a Divine intervention in behalf of his great minister, and possibly, on that account, left him unchecked in the fury which even the awful calamity which had fallen on his country did not at

all moderate. The Jesuits were praised by both king and patriarch for their heroic devotion both during and after the great disaster, but those commendations only infuriated Pombal the more. When one of the Fathers, the holy Malagrida, had dared to say in the pulpit that the earthquake was a punishment for the vice that was rampant in the capital, Pombal regarded it as a reflection on his administration; and the offender, though seventy years old and universally regarded as a saint, was banished from the city as inciting the people to rebellion.

However, the furious minister meted out similar treatment to others, even to his political friends. Thus, although the British parliament had voted £40,000 for the relief of the sufferers, besides giving a personal gift to the king and sending ships with cargoes of food for the people, Pombal immediately ran up the tax on foreign imports, for he was financially interested in domestic productions. Even in doling out provisions to the famishing populace, he was so parsimonious that riots occurred, whereupon he hanged those who complained. The author of the "*Vita*" (I, 106) vouches for the fact that at one time there were three hundred gibbets erected in various parts of Lisbon. The Jesuit confessors at the court were especially obnoxious to him and he dismissed them all with an injunction never to set foot in the royal precincts again. The anger of their royal penitents did not restrain him, so absolute was his power both then and afterwards. The plea was that the priests were plotters against the king. To increase that impression he pointed out to his majesty the number of offenders against him; all members of the detested Order who were coming back in every ship from Brazil. The General of the Society, Father Centurioni, wrote to the king pleading the innocence of the

victims; but the letter never got further than the minister. The king did not even know it had been sent.

The next step in this persecution was to publish the famous pamphlet entitled: "A Brief Account of the Republic which the Jesuits have established in the Spanish and Portuguese dominions of the New World, and of the War which they have carried on against the armies of the two Crowns; all extracted from the Register of the Commissaries and Plenipotentiaries, and from other documents." A copy was sent to every bishop of the country; to the cardinals in Rome, and to all the courts of Europe. Pombal actually spent 70,000 crowns to print and spread the work of which he himself was generally credited with being the author. In South America it was received with derision; in Europe mostly with disgust. Sad to say, Acciajuoli, the Apostolic nuncio at Lisbon, believed the Brazilian stories; but he changed his mind, when on the morning of June 15, 1760, just as he was about to say Mass, he received a note ordering him in the name of the king to leave the city at once, and the kingdom within four days; adding that to preserve him from insult a military escort would conduct him to the frontier. Other publications of the same tenor followed the "Brief Account." One especially became notorious. It was: "Letters of the Portuguese Minister to the Minister of Spain on the Jesuitical Empire, the Republic of Maranhao; the history of Nicholas I." The Nicholas in question was a Father named Plantico. To carry out the story of his having been crowned king or Emperor of Paraguay, coins with his effigy were actually struck and circulated throughout Europe. Unfortunately for the fraud, none of the coins were ever seen in Paraguay where they ought to have been current. Moreover, as Plantico was transported with the other Jesuits of Brazil, he would have been hanged

on his arrival in Portugal, if he had tried to set up a kingdom of his own in Paraguay. On the contrary, he went off to his native country of Croatia, and was Rector of the College of Grosswardein when the general suppression of the Society took place. Frederick II and d'Alembert used to joke with each other about "King Nicholas I"; and in Spain, that and the other libels were officially denounced and their circulation prohibited.

As for Carvalho, these hideous imaginings of his brain became realities; and the list of Jesuitical horrors which his ambassador at Rome repeated to the Pope, all, as he alleged, for the sake of the Church, almost suggest that Pombal was a madman. Long extracts of the document may be found in de Ravignan and Weld, but it will be sufficient here to mention a few of the charges. They are, for instance, "seditious machinations against every government of Europe; scandals in their missions so horrible that they cannot be related without extreme indecency; rebellion against the Sovereign Pontiff; the accumulation of vast wealth and the use of immense political power; gross moral corruption of individual members of the Order; abandonment of even the externals of religion; the daily and public commission of enormous crimes; opposing the king with great armies; inculcating in the Indian mind an implacable hatred of all white men who are not Jesuits; starting insurrections in Uruguay so as to prevent the execution of the treaty of limits; atrociously calumniating the king; embroiling the courts of Spain and Portugal; creating sedition by preaching in the capital against the commercial companies of the minister; taking advantage of the earthquake to attain their detestable ends; surpassing Machiavelli in their diabolical plots; inventing prophecies of new disasters, such as warnings of subterranean fires and invasions

of the sea; calumniating the venerable Palafox; committing crimes worse than those of the Knights Templars, etc."

Unfortunately, Cardinal Passionei who was unfriendly to the Society, exercised great power at Rome at that time. He was so antagonistic that he would not allow a Jesuit book in the library, which made d'Alembert say: "I am sorry for his library." He also refused to condemn the work of the scandalous ex-monk Norbert, who was in the pay of Carvalho. To make matters worse, Benedict XIV was then at the point of death. And a short time previously, yielding to Carvalho's importunities, he had appointed Cardinal Saldanha, who was Carvalho's tool, to investigate the complaints and to report back to Rome, without however taking any action on the premises. The dying Pontiff was unaware of the intimacy of Saldanha with the man in Portugal or he would not have ordered him in the Brief of appointment to "follow the paths of gentleness and mildness, in dealing with an Order which has always been of the greatest edification to the whole world; lest by doing otherwise he would diminish the esteem which, up to that time, they have justly acquired as a reward of their diligence. Their holy Institute had given many illustrious men to the Church whose teachings they have not hesitated to confirm with their blood." As the Pope died in the following month, Saldanha made light of the instructions. His usual boast was that "the will of the king was the rule of his actions; and he was under such obligations to his majesty, that he would not hesitate to throw himself from the window if such were the royal pleasure."

It was currently reported in Lisbon, says Weld (130), that the office of visitor had been first offered to Francis of the Annunciation, an Augustinian who had reformed the University of Coimbra; and on

his refusal he was sent to prison where he ended his days. But the obliging Saldanha saw in it an opportunity for still further advancement; he accepted the work and performed it in accordance with the wishes of Pombal. Meantime, new dungeons were being made in the fortress of Jonquiera in which the offending Jesuits were to be buried. Saldanha began his work as Inquisitor on May 31, by going with great pomp to the Jesuit Church of St. Roch. Seated on the throne in the sanctuary, he gave his hand to be kissed by all the religious. When the provincial knelt before him, the cardinal told him to have confidence — he would act with clemency. When the ceremony was over, he departed abruptly without asking any questions or making any examination. But a few days afterward, the provincial received a letter bearing the date May 15, that is sixteen days before this visit to the Church, declaring that the Fathers in Portugal and in its dominions to the ends of the earth were, on the fullest information, found to be guilty of a worldly traffic which was a disgrace to the ecclesiastical state; and they were commanded under pain of excommunication to desist from such business transactions at the very hour the notification was made. The language employed in the letter which was immediately spread throughout the country was insulting and defamatory to the highest degree.

All the procurators were then compelled to hand over their books to the government. And when the horrified people, who knew there was nothing back of it all but Carvalho's hatred, manifested their discontent, it was ascribed to the Jesuits. Hence on June 6, the cardinal patriarch, at the instigation of the prime minister, suspended them all from the function of preaching and hearing confessions throughout the patriarchate. The cardinal had, at first, demurred,

for he knew the Jesuits in Lisbon to be the very reverse of Saldanha's description of them, and he therefore demanded a regular trial. Whereupon Carvalho flew into such a rage that out of sheer terror, and after a few hours' struggle, he issued the cruel order. The poor cardinal, who was an ardent friend and admirer of the Society, was so horrified at what he had done that he fell into a fever, and died within a month. Before he received the last sacraments, he made a public declaration that the Society was innocent, and he drew up a paper to that effect; but Carvalho never let it see the light. When the Archbishop of Evora heard that the dying man had shed tears over his weakness, he said: "Tears are not enough. He should have shed the last drop of his blood."

Saldanha was made patriarch in the deceased prelate's place; and though his office of visitor had ceased *ipso facto* on the death of the Pope, he continued to exercise its functions nevertheless. He appointed Bulhoens, the Bishop of Para, a notorious adherent of Carvalho, to be his delegate in Brazil. Bulhoens first examined the Jesuits of Para, but could find nothing against them. He then proceeded to Maranhão; but the bishop of that place left in disgust; and the governor warned Bulhoens that if he persisted, the city would be in an uproar. Not being able to effect anything, he asked the Bishop of Bahia to undertake the work of investigation. The invitation was promptly accepted; and all the superiors were ordered to show their books under pain of excommunication. They readily complied, and no fault was found with the accounts. He then instituted a regular tribunal; received the depositions of seventy-five witnesses, among them Saldanha's own brother who had lived twenty-five years in Maranhão. Next he examined the tax commissioner, through whose hands all contracts

and bills of exchange had to pass; and that official affirmed under oath that he had never known or heard of any business transactions having been carried on by Jesuits. The result was that the courageous bishop declared "it would be an offence against God and his conscience and against the king's majesty to condemn the Fathers." When his report was forwarded to Portugal, Carvalho ordered the confiscation of his property; expelled him from his palace, and declared his see vacant. The valiant prelate passed the rest of his days in seclusion, supported by the alms of the faithful.

In September 1758, a charge was trumped up in Lisbon in a most tortuous fashion, based on the alleged discovery of a plot to assassinate the king. Those chiefly involved were the Duke de Aveiro and the Marquis de Tavora, with his wife, his two sons, his two brothers and his two sons-in-law, all of whom were seized at midnight on December 12. The marchioness and her daughter-in-law were carried off to a convent in their night-dresses; the men of the family, to dens formerly occupied by the wild beasts of the city menagerie. De Aveiro, who was supposed to be the assassin-in-chief, was not taken until next day. Several others were included in this general round-up, some of them for having asserted that the whole conspiracy was a manufactured affair. At the same time, some of the domestic servants of the marquis, probably for having offered resistance at the time of the arrest, were put to death so that they could tell no tales. Not being able to have the accused parties tried before any regularly constituted tribunal, because of the lack of evidence, Carvalho drew up a sentence of condemnation himself, and presented it to a new court which he had just established, called the *inconfidenza*, and demanded the signatures of the judges

who were all his creatures. After being stormed at for a while, all, with one exception, put their names to the paper. Then, as by the law of the land no nobleman could be condemned to death except by his peers, he constituted himself as a tribunal, along with his secretary of the Navy and the secretary of Foreign Affairs, neither of whom had any difficulty in complying with the wish of their master.

On January 11, 1759, three of the noblemen involved, Aveiro, Tavora and Antongia, were led out to execution before the king's palace. Vast multitudes had assembled in the public square; and to ensure order, fresh regiments had been summoned from other parts of the kingdom. A riot was feared, for the Tavoras were among the noblest families of the realm. The accused had not even been defended and had been interrogated on the rack. The execution was most expeditious, and the heads of the three victims quickly rolled in the dust. That night, the marchioness was taken from the convent to the new dungeons in the fort; and on January 12, she heard the sentence of death passed on her by Carvalho himself who was both judge and accuser. The scaffold was erected in the square of Belem; and long before daylight of January 13 an immense multitude had gathered to witness the hideous spectacle. The marchioness advanced and took her seat in the chair. The axe quickly descended on her neck—and all was over. She was despatched in this hurried fashion because the interference of the king was feared. Indeed, the messenger arrived just when the head had been severed from the body. The two sons of the marchioness and her son-in-law were then stretched on the rack and strangled. The father of the family, the old marquis followed next in order. As a mark of clemency, his torture was brief but effective. Four others were then

executed; fire was set to the gibbet; and its blood-stained timbers along with the bodies of the victims were reduced to ashes and thrown into the Tagus. This was not a scene in a village of savages, but in a great European capital which had just passed through a terrible visitation of God but apparently had not understood its meaning. Carvalho was thirsting for more blood, but the king held him back; so he contented himself with destroying the palaces of the Aveiras and Tavoras; sprinkling the sites with salt; forbidding anyone to bear the names hitherto so illustrious, and even effacing them from the monuments and the public archives. He was not allowed to commit any more official murders for the moment; but at least he had thousands who were dying in his underground dungeons.

What had the Jesuits to do with all this? Nothing whatever. They were accused of being the spiritual advisers of the Tavora family which it was impossible to disprove, because though the persons implicated by the accusation were all arrested on the 11th, sentence of death had been already passed on the 9th. There were twenty-nine paragraphs in the indictment. The twenty-second said that "even if the exuberant and conclusive proofs already adduced did not exist, the presumption of the law would suffice to condemn such monsters." Of course, no lawyer in the world could plead against such a charge, and it is noteworthy that in the Brief of Suppression of the whole Society by Clement XIV which brings together all the accusations against it, there is no mention whatsoever, even inferentially, of any conspiracy of the Jesuits against the life of the King of Portugal. Moreover, the Inquisition and all the Bishops of Spain judged this Portuguese horror at its proper value, when on May 3, 1759 they put their official stamp of condemnation

on the pamphlets with which the whole of Europe was flooded immediately after Pombal's infamous act. They denounced the charges one by one as "designed to foment discord, to disturb the peace and tranquillity of souls and consciences, and especially to discredit the holy Society of Jesus and religious who laudably labor in it to the benefit of the Church; as is known throughout the world." Over and over again as each book is specifically anathematised, the "holy Society of Jesus" is spoken of with commendation and praise. The condemned publications were then burnt in the market place. That exculpation ought to have been sufficient, coming as it did not only from all the Spanish bishops but from the Inquisition, which from the very beginning had been uniformly suspicious of everything Jesuitical. Against this utterance Pombal was powerless for it was the voice of another nation.

When the year 1759 began, three of the most conspicuous and most venerable Fathers of Portugal were in jail under sentence of death. But neither the king nor Carvalho dared to carry out the sentence of execution. Something however had to be done; and therefore a royal edict, which had been written long before, was issued. After reciting all that had been previously said about Brazil, etc. it declared that "these religious being corrupt and deplorably fallen away from their holy institute, and rendered manifestly incapable by such abominable and inveterate vices to return to its observances, must be properly and effectually banished, denaturalized, proscribed and expelled from all his majesty's dominions, as notorious rebels, traitors, adversaries and aggressors of his royal person and realm; as well as for the public peace and the common good of his subjects; and it is ordered under the irremissible pain of death, that

no person, of whatever state or condition, is to admit them into any of his possessions or hold any communication with them by word or writing, even though they should return into these states in a different garb or should have entered another order, unless with the King's permission." It is sad to have to record that the Patriarch of Lisbon endorsed the invitation to the Jesuits to avail themselves of this royal clemency.

The procurators of the missions who occupied a temporary house in Lisbon had been already carried off to jail; and their money, chalices, sacred vessels, all of which were intended for Asia and Brazil, were confiscated. The Exodus proper began at the College of Elvas on September 1. At night-fall a squadron of cavalry arrived; and taking the inmates prisoners, marched them off without any intimation of whither they were going. On the following day, Sunday, they were lodged in a miserable shed, exhausted though they were by the journey, with nothing but a few crusts to eat, after having suffered intensely from the heat all day long. They were not even allowed to go to Mass. During the next night and the following day, they continued their weary tramp and at last arrived at Evora. There the young men were left at the college, and the sixty-nine Professed were compelled to walk for six consecutive days till they reached the Tagus. Many were old and decrepit and one of them lost his mind on the journey. When they reached the river, they were put in open boats and exposed all day long to the burning sun, with nothing to eat or drink. They were then transferred to a ship which had been waiting for them since the month of April. It was then late in September.

Other exiles soon joined them, after going through similar experiences, until there were one hundred and thirty-three in the same vessel. They were all kept

in the hold till they were out of sight of land. There was no accommodation for them: the food was insufficient; the water was foul; there were no dishes, so that six or seven had to sit around a tin can, and take out what they could with a wooden spoon, and the same vessel had to serve for the water they drank. The orders were to stop at no port until they reached Civita Vecchia. However, after passing the Straits of Gibraltar, it became evident that unless the captain wanted to carry a cargo of corpses to Italy, he must take in supplies somewhere: for many of the victims were sixty or seventy years of age. There were even some octogenarians among them. Hence, on reaching Alicante, in Spain, one of the Fathers went ashore. There was a college of the Society in that city; and as soon as the news spread of the arrival of the prisoners, the people rushed to the shore to supply their wants, but the messenger was the only one allowed to be seen. They then sailed away from Alicante. Off Corsica, a storm caught them and so delayed their progress that a stop had to be made at Spezia for more food. At last, on October 24, more than a month after they had left Lisbon, they were flung haggard, emaciated and exhausted on the shores of the Papal States at Civita Vecchia. Of course, they were received by the people there with unbounded affection; and as Father Weld relates "none exceeded the Dominican Fathers in their tender solicitude for the sufferers. A marble slab in their church records their admiration for these confessors of the Faith with whom the sons of St. Dominic declared they were *devinctissimi* — "closely bound to them in affection."

On September 29, troops surrounded the College of Coimbra. The astonished populace was informed that it was because the Fathers had been fighting; that some were already killed and others wounded;

and the soldiers had been summoned to prevent further disorders. That night amid pouring rain, the tramp of horses' hoofs was heard; and as the people crowded to the windows, they saw the venerable men of the college led away between squads of cavalry as if they were brigands or prisoners of war. They arrived at the Tagus on October 7, where others were already waiting. They numbered in all 121, and were crowded into two small ships which were to carry them into exile. They had scarcely room to move. Yet, when they arrived at Genoa, they were all packed into one of the boats. At Leghorn, they were kept for a whole month in close confinement on board the ship. When they started out, they were buffeted by storms, and not until January 4, 1760 did they reach the papal territory. They were in a more wretched state of filth and emaciation than their predecessors.

These prisoners were the special criminals of the Society, namely — the professed Fathers. The other Jesuits were officially admitted to be without reproach and were exhorted, both by the civil and ecclesiastical authorities, to abandon the Order and be dispensed from their vows. As these non-Professed numbered at least three-fourths of the whole body, the difficult problem presents itself of explaining how the Professed who are looked up to by the rest of the Society for precept and example should be monsters of iniquity and yet could train the remaining three-fourths of the members in such a way as to make them models of every virtue.

Pombal was convinced that he could separate the youth of the Society from their elders; and he was extremely anxious to do so, because of the family connections of many of them, and because of the loss to the nation at one stroke of so much ability and

talent. But he failed egregiously. They were all gathered in the colleges of Coimbra and Evora. No seclusion was observed. Everybody was free to visit them from the world outside; and inducements of every kind were held out to them to abandon the Society: family affection, worldly ambition, etc.—but without avail. They had no regular superior, so they elected a fourth-year theologian who had just been ordained a priest. Another was made minister; and a third, master of novices. The house was kept in excellent order; the religious discipline was perfect and the exercises of the community went on with as much regularity as if nothing were happening. Pombal sent commissioner after commissioner to shake the constancy of the young men, but only two of the tempted ones weakened. “Who is their superior?” he asked one day in a rage. The answer was: “Joseph Carvalho — your namesake and relative.” On October 20, a letter from the cardinal was read in both houses. He expressed his astonishment that these young Jesuits did not avail themselves of the royal favor to desert; and he warned them that they were not suffering for their faith, and that “their refusal of His Majesty’s offer to release them from their vows was not virtuous constancy but seditious obstinacy.”

Finally, October 24 was fixed for their departure, and notice was given that they could not expect to go to any civilized land, but would probably be dropped on some desolate island off the African coast. That shook the resolution of two of the band, but the rest stood firm. In the morning, all went to Holy Communion and at an hour before sunset, the word was given to start. They sang a *Te Deum* and then set out — 130 in all. They were preceded by a troop of cavalry; a line of foot soldiers marched on either side;

while here and there torches threw their glare over this grim nocturnal procession. It took them four days to reach Oporto, where they met their brethren from Braganza and Braza. There were only ten from the former place, but sixty soldiers had been detailed to guard them. Indeed, the troopers from Braza had to keep the crowds back with drawn swords, so eager were the people along the road to express their sympathy. At Oporto the young heroes had to witness the desertion of four Professed Fathers; but that did not weaken their resolution. They were all crammed into three small craft, but the weather was too stormy to leave the port; and there they remained a whole week, packed so close together that there was scarcely room to lie side by side. The air became so foul that it was doubtful if they could survive. Even their guards took sick, and, at last, a number of the prisoners were transferred to a fort in the harbor.

At last to the number of 223 they sailed down the Tagus. One of them died, and his companions sang the Office of the Dead over him and buried him in the sea. When the ship did not roll too much, Mass was said and they went to Communion. All the exercises that are customary in religious houses were scrupulously performed, and the Church festivals were observed as if they were a community at home. They were quarantined two weeks at Genoa without being permitted to go ashore. Then another scholastic died, and they found that his earthly goods consisted of nothing but a few bits of linen, that must have been foul by this time, besides a discipline and a hair shirt. They cast anchor at Civita Vecchia on February 7, having left inhospitable Portugal in October.

The band from Evora to the number of ninety-eight, of whom only three were priests, had not such a rude experience except in the distress of seeing some

deserters, among them two Professed Fathers. The officer in charge of the ship, unlike most of the government employees, was tender and kind to them. How could he have been otherwise? His name was de Britto — the same as that of the Portuguese martyr in India. It meant the loss of his position, perhaps, but what did he care? When they reached Lisbon, the nineteen who had been separated from the first detachment to be kept in jail came aboard, and the little band numbered 115 all told, when the ship hoisted anchor and made for the sea. They reached Civita Vecchia where the two happy troops of valiant young Jesuits met in each others arms. Their number was then 336. They were distributed among the various establishments of Italy, the novices being sent to Sant' Andrea in Rome. Two cardinals and a papal nuncio who were making their retreat in the house at the time insisted on serving them at table, while the Pope sent a message to the General to say: "These young men have reflected great honor on the Society and have shown how well they have been trained."

The fury of Pombal was not yet sated. Not an island of the Atlantic, not a station in Africa or India, not a mission in the depths of the forests of America that was not searched and looted by his commissioners, who ruthlessly expelled the devoted missionaries who were found there. Men venerable for age and acquirements were given over to brutal soldiers who were ordered to shoot them if any attempt at escape was made. They were dragged hundreds of miles through the wildest of regions, over mountains, through raging torrents, amid driving storms; they were starved and had nothing but the bare ground on which to rest; they were searched again and again as if their rags held treasures; were made to answer the roll call twice

a day like convicts in jail; and then tossed in the holds of crazy ill-provisioned ships with no place to rest their weary heads, except on a coil of rope or in the filth of the cattle; and when dead, they were to be flung to the sharks. When at last they reached Lisbon they were forbidden to show themselves on deck, lest their fellow-countrymen and their families might be shocked by their degradation. They were then spirited away to the dungeons of St. Julian and Jonquiera to rot, until death relieved them of their sufferings. Those who were not placed in the crowded jails were sent in their rags to find a refuge somewhere outside of their native land.

As has been said, there were two provinces in Portuguese South America — Brazil and Maranhão. In the former, besides the Seminary of Belem, the Society had six colleges and sixty-two residences with a total of 445 members. Orders were given to the whole 445 to assemble at Bahia, Pernambuco and San Sebastian. Everything was seized. At Bahia, the novices were stripped of their habits and sent adrift, though the families of some of them lived in far away Portugal. The rest were confined in a house surrounded by armed troops while the bishop of the city proclaimed that any one who would encourage the victims to persevere in their vocation would be excommunicated. Then, one day, without a moment's notice, all were ordered out of the house and sent to jail in different places. There they remained for the space of three months waiting for the missionaries from the interior to arrive. They came in slowly, for some of them lived eight hundred miles away, and had to tramp all that distance through the forests and over mountain ranges. Before all had made their appearance, however, the first batches were sent across to the mother country to make space. They started on March 16 and reached

the Tagus on June 6. Those from Bahia had taken from April to June, and it was fully three months before the convict ship from Pernambuco arrived in port.

All this time the deported religious were kept between decks, and soldiers stood at the gangway with drawn swords to prevent any attempt to go up to get a breath of fresh air. Their food was nothing but vegetables cooked in sea-water, for there was not enough of drinking water even to slake their thirst. The result was that the ship had a cargo of half-dead men when it anchored off Lisbon; but the unfortunate wretches were kept imprisoned there for fifteen days with the port-holes closed. They were then transferred to a Genoese ship and sent to Civita Vecchia. It appears that the Provincial of these Brazilian Jesuits was named Lynch; but strange to say, there is no mention of him in any of the Menologies. The deportation from Pernambuco and San Sebastian were repetitions of this organized brutality; and the same methods were employed at Goa in India, and the other dependencies, such as Macao and China. In the transportations from these posts in the Orient, the ships had to stop at Bahia which had been witness of the first exportations; but the victims in the China ships could learn nothing of what had happened. Twenty-three of them died on one of the journeys from India. It is noted that a Turk at Algiers and a Danish Lutheran sea-captain, had shown the greatest humanity to the victims whose fellow country-men seemed transformed into savage beasts. The prisoners had been kept in confinement twenty months before they left Goa; and when they arrived at Lisbon on October 18, 1764, they were taken off in long boats at the dead of night, and lodged in the foulest dungeons of the fortress of St. Julian.

But these were not the only victims of Carvalho. There were prisoners from every grade of society, and their number reached the appalling figure of nine thousand. Among them were eminent ecclesiastics, bishops and canons and some of the most distinguished laymen of the kingdom. A description of the prisons in which they were confined for years or till they died has been given to posterity by some of the victims. Father Weld in his "Suppression of the Society in Portugal" quotes extensively from their letters. The jails were six in number: Belem, Almeida, Azeitano, St. George, Jonquiera and St. Julian. They had annexes, also, along the African coasts or on the remote islands of the Atlantic. Belem, the Portuguese name for Bethlehem, so called because it had once been an abbey, was about four miles from Lisbon towards the ocean. It had the distinction of keeping its prisoners behind iron bars, but exposed to the public like wild beasts in a menagerie; so that the public could come and look at them and feed them if so disposed. The Portuguese criminals were given a pittance by the government, to purchase food, but the foreigners had to beg from the spectators for the means to support life. It was admirably contrived to induce insanity.

Jonquiera lay between Belem and Lisbon. The cells were numerous in this place. Moreira, the king's former confessor, and Malagrida were among the inmates. The Marquis de Lorna who was also confined there says "there were nineteen cells, each about seven paces square, and so tightly closed that a light had to be kept burning continually; otherwise they would have been in absolute darkness. When the prisoners were first put in them, the plaster was still wet and yielded to the slightest pressure. The cold was intense. Worst of all for a Catholic country,

the sacraments were allowed the prisoners only once a year." The Marquis says that during the sixteen years he spent there "he never heard Mass." In these dungeons there were 221 Jesuits, 88 of whom died in their chains. The Castle of St. Julian stood on the banks of the Tagus and the walls were washed by the tide. In this place, there were 125 Jesuits of all nations; men of high birth, of great virtue and intellectual ability. The cells were situated below the sea-level; and were damp, unventilated, choked with filth and swarming with vermin. Some of the Fathers passed nineteen years in those tombs. The drinking water was putrid; the prisoners' clothes were in rags; often not sufficient for decency; many had no under garments and no shoes; their hair and beards were never cut; the food was scant and of the worst quality, and was often carried off before there was time to eat it. The oil of the single lamp in the cells was so limited that to save it, the wick was reduced to two or three threads. The same conditions prevailed in the other prisons. Meantime the jailers were making money on the supplies supposed to be served to the prisoners. Such was prison life in Portugal during the twenty years of Pombal's administration.

One of the particularly outrageous features of these imprisonments was that Pombal preferred to hold foreigners rather than native Portuguese. The foreigners, having no friends in the country, would not, in all probability, be claimed by their relatives; and as the ministers of nearly all the nations of Europe were of the same mind as himself, he had no fear of political intervention. Thus we find in a letter of Father Kaulen, a German Jesuit, which was published by Christopher de Murr, that in one section of St. Julian, besides fifty-four Portuguese Jesuits, there were thirteen Germans, one Italian, three Frenchmen,

two Spaniards, and three Chinese. These Chinese Jesuits must have made curious reflections on the meaning of the term "Christian nations." "There are others in the towers," adds Father Kaulen, "but I cannot find out who they are, or how many, or to what country they belong."

The three Frenchmen, Fathers du Gad and de Ranceau along with Brother Delsart were set free at the demand of Marie Leczinska, the wife of Louis XV; it was through them that Father Kaulen was able to send his letter to the provincial of the Lower Rhine. He himself was probably liberated later by the intervention of Maria Theresa, but there is no record of it. His letter is of great value as he had personal experience of what he writes. His experience was a long one, for he entered the prison in 1759; and this communication to his provincial is dated October 12, 1766. In it he writes:—

"I was taken prisoner by a soldier with a drawn sword and brought to Fort Olreida on the frontier of Portugal. There I was put in a frightful cell filled with rats which got into my bed and ate my food. I could not chase them away, it was so dark. We were twenty Jesuits, each one in a separate cell. During the first four months we were treated with some consideration. After that, they gave us only enough food to keep us from dying of hunger. They took away our breviaries, medals, etc. One of the Fathers resisted so vigorously when they tried to deprive him of his crucifix that they desisted. The sick got no help or medicine.

"After three years they transferred nineteen of us to another place because of a war that had broken out. We travelled across Portugal surrounded by a troop of cavalry, and were brought to Lisbon; and after passing the night in a jail with the worst kind of

criminals, we were sent to St. Julian, which is on the seashore. It is a horrible hole, underground, dark and foul. The food is bad, the water swarming with worms. We have half a pound of bread a day. We receive the sacraments only when we are dying. The doctor lives outside but if we fall sick during the night, he is not called. The prison is filled with worms and insects and little animals such as I never saw before. The walls are dripping wet, so that our clothes soon rot. One of the Fathers died and his face was so brilliant that one of the soldiers exclaimed: 'That's the face of a saint.' We are not unhappy, and the three French Fathers who left us envied our lot.

"Very few of us have even the shreds of our soutanes left. Indeed we have scarcely enough clothes for decency. At night a rough covering full of sharp points serves as a blanket; and the straw on which we sleep as well as the blanket that covers us soon become foul, and it is very hard to get them renewed. We are not allowed to speak to any one. The jailor is extremely brutal and seems to make a point of adding to our sufferings; only with the greatest reluctance does he give us what we need. Yet we could be set free in a moment if we abandoned the Society. Some of the Fathers who were at Macao and had undergone all sorts of sufferings at the hands of the pagans, such as prison chains and torture say to us that perhaps God found it better to have them suffer in their own country for nothing, than among idolaters for the Faith.

"We ask the prayers of the Fathers of the province, but not because we lament our condition. On the contrary, we are happy. As for myself, though I would like to see my companions set free, I would not change places with you outside. We wish all our Fathers good health so that they may work courage-

ously for God in Germany to make up for the little glory he receives here in Portugal.

Your Reverence's most humble servant
Lawrence Kaulen,
Captive of Jesus Christ."

Pombal was determined now to make a master-stroke to discredit the Portuguese Jesuits. He would disgrace and put to death as a criminal their most distinguished representative, Father Malagrida, now over seventy years of age, who had already passed two years in the dungeons of Jonquiera. Malagrida was regarded by the people as a saint. He had labored for many years in the missions of Brazil and was marvelously successful in the work of converting the savages. Unfortunately he had been recalled to Portugal in 1749 by the queen mother to prepare her for the end of her earthly career. As Malagrida knew how Carvalho's brother was acting in Brazil, he was evidently a dangerous man to have so near the Court. Hence when the earthquake occurred and the holy old missionary dared to tell the people that possibly it was a punishment of God for the sins of the people, Carvalho banished him to Setubal and kept him there for two years. When the supposed plot against the king's life occurred, Malagrida was sent to prison as being concerned in it, though he had never been in Lisbon since his banishment. He was condemned to death with the other supposed conspirators; but his character as a priest, and his acknowledged sanctity made the king forbid the execution of the sentence. Pombal, however, found a way out of the difficulty. A book was produced which was said to have been written by Malagrida during his imprisonment. It was crammed with utterances that only a madman could have written: In any case it could not have

been produced by the occupant of a dark cell, where there was no ink and no paper. When it was presented to the Inquisition whose death sentences the king himself could not revoke, the judges refused to consider the case at all; whereupon they were promptly removed by Pombal who made his own brother chief inquisitor; and from him and two other tools, promptly drew a condemnation of Malagrida for heresy, schism, blasphemy and gross immorality.

The sentence of death was passed on September 20, 1761, and on the same day the venerable priest was brought to hear the formal proclamation of it in the hall of supplication. There he was told that he was degraded from his priestly functions, and was condemned to be led through the public streets of the city, with a rope around his neck, to the square called do Rocco, where he was to be strangled by the executioner, and after he was dead, his body was to be burned to ashes, so that no memory of him or his sepulchre might remain. He heard the sentence without emotion and quietly protested his innocence. On the very next day, September 21, the execution took place. Platforms were erected around the square. Cavalry and infantry were massed here and there in large bodies; each soldier had eight rounds of ammunition. Pombal presided. The nobility, the members of the courts, and officers of the State were compelled to be present, and great throngs of people crowded the square and filled the abutting avenues and streets.

When everything was ready, a gruesome procession started from the prison. Malagrida appeared with the *carocha*, or high cap of the criminal, on his head, and a gag in his mouth. With him were fifty-two others who had been condemned for various crimes; but only he was to die. They were called from their cells merely to accentuate his disgrace. Having

arrived at the place of execution, the sentence was again read to him; and when he was relieved of the gag, he calmly protested his innocence and gave himself up to the executioners, uttering the words of Our Lord on the Cross: "Father, into Thy hands, I commend my spirit." He was quickly strangled; then fire was set to his lifeless body and the ashes were scattered to the winds. He was seventy-two years of age, and had spent forty-one of them working for the salvation of his fellowmen.

All this happened in Portugal which once gloried in having the great Francis Xavier represent it before the world; which exulted in a son like de Britto, the splendid apostle of the Brahmans, who waived aside a mitre in Europe but bent his neck with delight to receive the stroke of an Oriental scimitar. The same Portugal which inscribed on its roll of honor the forty Jesuits who suffered death while on their way to evangelize Portugal's possessions in Brazil, now made a holiday to witness the hideous torture of the venerable and saintly Malagrida. The Jesuits of Portugal had done much for their country. They had borne an honorable part in the struggle that threw off the Spanish yoke: the magnificent Vieira was a greater emancipator of the native races than was Las Casas; and he and his brethren had won more territories for Portugal than da Gama and Cabral had ever discovered. But all that was forgotten, and they were driven out of their country, or kept chained in fetid dungeons till they died or were burned at the stake in the market-place, in the presence of the king and the people. No wonder that Portugal has descended to the place she now occupies among the nations.

CHAPTER XV

CHOISEUL

The French Method — Purpose of the Enemy — Preliminary Accusations — Voltaire's testimony — La Vallette — La Chalotais — Seizure of Property — Auto da fe of the Works of Lessius, Suarez, Valentia, etc.—Appeal of the French Episcopacy—Christophe de Beaumont—Demand for a French Vicar — “Sint ut sunt aut non sint”—Protest of Clement XIII — Action of Father La Croix and the Jesuits of Paris — Louis XV signs the Act of Suppression — Occupations of dispersed Jesuits — Undisturbed in Canada — Expelled from Louisiana — Choiseul's Colonization of Guiana.

THE result of Pombal's work in Portugal was applauded by his friends in France, but his methods were condemned. “He was a butcher with an axe.” Their own procedure was to be along different lines. They would first poison the public mind, would enjoy the pleasure of seeing the heretical Jansenist condemning the Jesuit for heterodoxy, and the professional debauchee assailing his morality, and then they would put the Society to death by process of law for the good of the commonwealth and of the Church. There would be no imprisonments, no burnings at the stake, no exiles, but simply an authorized confiscation of property which would leave the Jesuits without a home, replenish the public purse and ensure the peace of the nation. It was much easier and more refined. Meantime, the Portuguese exhibition was a valuable object lesson to their followers, who saw a king lately honored with the title of His Most Faithful Majesty putting to death the most ardent champions of the Faith. Later on, The Christian King, The Catholic King, and The Apostolic Emperor would unite to show that “Faith” and “Christianity” and Apostolicity” were only names.

With all their refinement, however, the French were more radical and more malignant than the Portuguese. Pombal had no other idea beyond that of a state Church such as he had seen in England, forming a part of the government machinery, and when his effort to bring that about by marrying the Protestant Duke of Cumberland to the Infanta of Portugal was thwarted by the Jesuits, he simply treated them as he did his other political enemies; he put them in jail or the grave. In France, the scheme was more comprehensive. With men like Voltaire and his associates in the literary world, and Choiseul and others of his set controlling the politics of the country, the plan was not merely to do away with the Church, but with all revealed religion. As the Jesuits were conspicuous adversaries of the scheme, it was natural that they should be disposed of first.

Such is the opinion of St. Liguori, who says: "The whole thing is a plot of the Jansenists and unbelievers to strike the Pope and the Church." The Protestant historian Maximilian Schoell is of like mind (*Cours d'histoire*, xliv.): "The Church had to be isolated; and to be isolated, it had to be deprived of the help of that sacred phalanx which had avowed itself to the defence of the Pontifical throne. . . . Such was the real cause of the hatred meted out to that Society." Dutilleul, in his "*Histoire des corporations religieuses en France*" (p. 279) expresses himself as follows: "The Jesuit is a missionary, a traveller, a mystic, a man of learning, an elegant civilizer of savages, a confessor of queens, a professor, a legislator, a financier, and, if need be, a warrior. His was not a narrow and personal ambition, as people erroneously suppose and assert. He was something more. He was a reactionist, a Catholic and a Roman revolutionist. Far from being attached, as is supposed, to his own interests,

the Society has been in the most daring efforts of its indefatigable ambition only the protagonists of the spiritual authority of Rome."

Indeed, we have it from Voltaire himself, who wrote to Helvetius in 1761: "Once we have destroyed the Jesuits, we shall have easy work with the Pope." Rorbacher (*Histoire de l'église*, tom. XXVII, p. 28) holds the same view, "They are attacking the Society only to strike with greater certainty at the Church and the State." But the real, the ultimate purpose of Voltaire was expressed by his famous phrase *Ecrasons l'infâme* — "Let us crush the detestable thing," the detestable thing meaning God or Christ, and such has ever been the aim of his disciples. That it still persists was proclaimed officially from the French tribune by Viviani, "Our war is not against the Church, nor against Christianity, but against God." This open and defiant profession of atheism, however, would not have been possible in 1761. Hence, to conceal their purpose, they allied themselves with the most pretentious professors of the religion of the time; the only ones, according to themselves, who knew the Church's dogma and observed her moral law; the orthodox and austere Jansenists, who probably flattered themselves they were tricking *les impies*, whereas, d'Alembert wrote to one of his friends "Let the Pandours destroy the Jesuits; then we shall destroy the Pandours."

The programme was to compel the parliament to terrorize the king, which was very easy, because of the gross licentiousness of Louis XV. He was simply a tool in the hands of his mistresses, and Guizot in his "Histoire de France" has a picture in which Madame du Barry stands over the king and points to the picture of Charles I of England, who was beheaded for resisting parliament.

The Jansenist section of the coalition began the fight by the time-worn accusation of the "lax morality" of the Jesuits — a method of assault that was by no means acceptable to Voltaire who as early as 1746 had written to his friend d'Alembert, as follows: "What did I see during the seven years that I lived in the Jesuit's College? The most laborious and frugal manner of life; every hour of which was spent in the care of us boys and in the exercises of their austere profession. For that I call to witness thousands of men who were brought up as I was. Hence, it is that I can never help being astounded at their being accused of teaching lax morality. They have had like other religious in the dark ages casuists who have treated the *pro* and *con* of questions that are evident today or have been relegated to oblivion. But, *ma foi* are we going to judge their morality by the satire of the *Lettres Provinciales*. It is assuredly by Father Bourdaloue and Father Cheminais and their other preachers and by their missionaries that we should measure them. Put in parallel columns the sermons of Bourdaloue and the *Lettres Provinciales*, and you'll find in the latter the art of raillery pressed into service to make indifferent things appear criminal and to clothe insults in elegant language; but you will learn from Bourdaloue how to be severe to yourself and indulgent to others. I ask then, which is true morality and which of the two books is more useful to mankind? I make bold to say that there is nothing more contradictory; nothing more iniquitous; nothing more shameful in human nature than to accuse of lax morality, the men who lead the austere kind of life in Europe, and who go to face death at the ends of Asia and America."

The romances about the immense wealth of the Society best appealed to the public imagination,

especially as the news of an impending financial disaster was in the air. One instance of this style of propaganda may suffice. The others all resemble it. A Spaniard, it was said, had arrived at Brest with, 2,000,000 *livres* in his wallet and was promptly killed by the Jesuits. Soon the 2,000,000 had grown to 8,000,000. Then there was a distinguished conversion; that of a Jesuit named Chamillard who had turned Gallican and Jansenist on his death-bed; and although Chamillard a few days afterwards appeared in the flesh and protested that he was neither dead nor a Gallican nor a Jansenist, his testimony was set aside. It had appeared in print and that was enough. Such absurdities of course could do no serious harm, but at last, a splendid fact presented itself which could not be disproved; especially as a vast number of people, in France and elsewhere, were financial sufferers in consequence of it. It was the bankruptcy of Father de la Valette. In the public mind it proved everything that had ever been written about the Order. Briefly it is as follows:

At the very beginning of the Seven Years War, the British fleet had destroyed 300 French ships, captured 10,000 sailors and confiscated 300,000,000 *livres* worth of merchandise. Among the sufferers was Father La Valette, the superior of Martinique, who was engaged in cultivating extensive plantations on the island, and selling the products in Europe, for the support of the missions. Very unwisely he borrowed extensively after the first disaster, going deeper and deeper into debt, until at last he was unable to meet his obligations which by this time had run up to the alarming sum of 2,000,000 *livres*, or about \$400,000. Suit was therefore brought by some of the creditors, but instead of submitting the case to a commission established long before by Louis XIV for adjusting the affairs of the missions, they laid it before the usual

parliamentary tribunal in spite of the fact of its inveterate and well-known hatred of the Society. Guizot says that they did it with a certain pride, so convinced were they of the justice of their plea. Hundreds of others had suffered like themselves at the hands of the enemy in the Seven Years War, and they had no desire to avail themselves of any special legislation in their behalf. They underrated the honesty of the judges.

A verdict was, of course, rendered against them, and the whole Society was made responsible for the debt, though by the law of the land there was no solidarity between the various houses of religious orders. Nevertheless, they set to work to cancel their indebtedness. They had made satisfactory arrangements with their principal creditors, and although Martinique, where much of the property was located, had been seized by the English; yet one-third of their liabilities had been paid off when the government took alarm. If this continued, the public treasury would reap no profit from the transaction. Hence, an order was issued to seize every Jesuit establishment in France. A stop was put to the reimbursement of private individuals and the government seized all that was left. But although the Society was not to blame it incurred the hatred of all those who were thus deprived of their money. That, indeed, was the purpose of the government seizure.

Long before the crash, the superiors had done all in their power to stop La Valette, but in those days Martinique was far from Rome. Although attempt after attempt was made to reach him, it was all in vain. One messenger was crippled when embarking at Marseilles; another died at sea; another was captured by pirates, until in 1762 Father de la Marche arrived on the island. After a thorough investigation de la

Marche declared (1) that La Valette had given himself up to trading in defiance of canon law and of the special laws of the Society; (2) that he had concealed his proceedings from the higher superiors of the Society and even from the Fathers of Martinique; (3) that his acts had been denounced by his superiors, not only as soon as they were made known, but as soon as they were suspected. The visitor then asked the General of the Society (1) to suspend La Valette from all administration both spiritual and temporal: and (2) to recall him immediately to Europe.

La Valette's submission was appended to the verdict of the visitor; in it, he acknowledges the justice of the sentence, although as soon as he knew what harm he was doing he had stopped. He attests under oath that not one of his superiors had given him any authorization or counsel or approval; and no one had shared in or connived at his enterprises. He takes God to witness that he did not make his avowals under compulsion or threat, or out of complaisance, or for any inducement held out to him, but absolutely of his own accord, and for truth's sake; and in order to dispel and refute, as far as in him lay, the calumnies against the Society consequent upon his acts. The document bore the date of April 25, 1762. He was expelled from the Society and passed the rest of his life in England. He never retracted or modified any of the statements he had made in Martinique.

Following close on the decision in the La Valette case, parliament ordered the immediate production of a copy of the Constitutions of the Society. On the following morning, it was in their hands and was submitted to several committees made up of Jansenists, Gallicans and Atheists. These committees were charged with the examination of the Institute and also of various publications of the Society. Extracts

were to be made and presented for the consideration of the court. The most famous of these reports was the one made by La Chalotais, a prominent magistrate of Brittany. He discovered that the Society was in conflict with the authority of the Church, the general Councils, the Apostolic See, and all ecclesiastical and civil governments; moreover that, in their approved theological works, they taught every form of heresy, idolatry and superstition, and inculcated suicide, regicide, sacrilege, robbery, impurity of every kind, usury, magic, murder, cruelty, hatred, vengeance, sedition, treachery — in brief, whatever iniquity mankind could commit was to be found in their writings. As soon as the report was laid before the judges, a decree was issued on May 8, 1761 declaring that the one hundred and fifty-eight colleges, churches and residences with the foreign missions of the Order were to be seized by the government; all the physical laboratories, the libraries, moneys, inheritances of its members, the bequests of friends for charitable, educational or missionary purposes — all was to go into the Government coffers.

Créteineau-Joly estimated that the total value of the property seized amounted to about 58,000,000 francs or \$11,600,000. The amount of the booty explains the zeal of the prosecution. To soften the blow a concession of a pension of thirty cents a day was made by the Paris parliament to those who would take an oath that they had left the Society. The Languedoc legislators, however, cut it down to twelve. Moreover this pension was restricted to the Professed. The Scholastics got nothing; and as they were considered legally dead, because of the vows they had taken in the Society, they were declared incapable of inheriting even from their own parents. The decree also forbade all subjects of the king to enter the Society;

to attend any lecture given by Jesuits; to visit their houses previous to their expulsion; or to hold any communication with them. The Jesuits themselves were enjoined not to write to each other, not even to the General. It is noteworthy that the lawmakers who issued these regulations profess to be shocked by the Jesuit doctrine of "blind obedience."

By a second decree it was ordered that the works of twenty-seven Jesuits which had been examined should be burned by the public executioner. Among them were such authors as Bellarmine, Lessius, Suárez, Valentia, Salmerón, Gretser, Vásquez, Jouvancy, — all of whom were and yet are considered to be among the greatest of Catholic theologians, but the lay doctors of the parliament held them to be dangerous to public morals; and to the peace of the nation and in order to express their horror emphatically, they called for this *auto da fé*. It should be noted that all of these works were written in Latin, and that their technical character as well as the terminology employed would make it absolutely impossible for even these solons of the French parliament to grasp the meaning of the text. In order to sway the public mind, a summary of the Chalotais report, commonly known as "Extraits des assertions" was scattered broadcast throughout the country. The desired effect was produced and even today if an attempt is made to answer any of its charges the answer is always ready, "We have the authority of La Chalotais; he was an eminent magistrate; he examined the books; the highest court in France accorded him the verdict, and any attempt to explain away the charges is superfluous!"

Yet there was in Paris at that time a higher tribunal than the one which gave La Chalotais his claim to notoriety. It was the General Assembly of the Clergy which had been convoked by the King to pass upon

the character of the Jesuits as a body, before he affixed his signature to the decree of expulsion. It consisted of fifty-one prelates, some of them cardinals. They met on June 27 and with the exception of the Bishop of Angers, Allais, and especially of Fitzjames, the Bishop of Soissons, who was the head of the Jansenist party and whose pastoral utterances were condemned by the Pope as heretical, addressed a "Letter" to the king conjuring him "to preserve an institution which was so useful to the State," and declaring that "they could not see without alarm the destruction of a society of religious who were so praiseworthy for the integrity of their morals, the austerity of their discipline, the vastness of their labors and their erudition and for the countless services they had rendered to the Church.

"Charged as they are with the most precious trust of the education of youth, participating as they do under the authority of the bishops, in the most delicate functions of the holy ministry, honored as they are by the confidence of kings in the most redoubtable of tribunals, loved and sought after by a great number of our subjects and esteemed even by those who fear them, they have won for themselves a consideration which is too general to be disregarded."

"Everything, Sire, pleads with you in favor of the Jesuits: religion claims them as its defenders; the Church as her ministers; Christians as the guardians of their conscience; a great number of your subjects who have been their pupils intercede with you for their old masters; and all the youth of the kingdom pray for those who are to form their minds and their hearts. Do not, Sire, turn a deaf ear to our united supplication; do not permit in your kingdom, that in violation of the laws of justice, and of the Church and of the State an entire and blameless society should be destroyed."

The Archbishop of Paris, the famous Christophe de Beaumont was not satisfied with this general appeal. He was the chief figure in France at that time; and every word he uttered was feared by the enemies of the Church. He was great enough to be in correspondence with all the crowned heads of Europe, and Frederick the Great said of him: "If he would consent to come to Prussia, I would go half way to meet him." Louis XV had forced him to accept the See of Paris, but had not the courage to support him when assailed by his foes. He was a saint as well as a hero; he lent money to men who were libelling him, and would give the clothes on his back to the poor. When a hospital took fire in the city, he filled his palace and his cathedral with the patients. Hence, he did not hesitate, after parliament had condemned the Society, to issue a pastoral which he foresaw would drive him from his see. "What shall I say, Brethren," he asks, "to let you know what I think of the religious society which is now so fiercely assailed? We repeat with the Council of Trent that it is 'a pious Institute;' that it is 'venerable,' as the illustrious Bossuet declared it to be. We spurn far from us the 'Extraits des assertions' as a resumé of Jesuit teaching; and we renew our declaration that in the condition of suffering and humiliation to which they have been brought that their lot is a most happy one, because in the eyes of religious men, it is an infinitely precious thing to have no reproach on one's soul when overwhelmed by misfortune." As he foresaw he was expelled from his see for this utterance, not by parliament but by Louis XV whose cause he was defending.

Perhaps this treatment of the great Archbishop of Paris explains the silence maintained through all the uproar by the Jesuits themselves. One would expect some splendid outburst of eloquence in behalf of the

Society from one of its outraged members; but not a word was uttered by any of them. Their protests would not have been printed or published. Even Theiner who wrote against the Society says: "All France was inundated with libellous pamphlets against the Jesuits. The most notable of all was the one entitled 'Extracts of the dangerous and pernicious doctrines of all kinds which the so-called Jesuits have at all times, uninterruptedly maintained, taught and published.' Calumny and malice fill the book from cover to cover. There is no crime which the Jesuits did not teach or of which they are not accused. Never was bad faith carried to such extremes. And yet there is no book that is so often cited as an authority against the Society and its spirit."

Meantime, the government had approached the Pope for the purpose of obtaining for the French Jesuits a special vicar who should be quasi-independent of the General. It was harking back to the old scheme of Philip II and Louis XIV. His Holiness replied in the memorable words: "*Sint ut sunt aut non sint*" (Let them be as they are or not at all.) We find in a letter of the procurator of Aquitaine that in case a vicar was appointed every member of the province of Paris would leave the Order, which under such an arrangement would be no longer the Society of Jesus. Again in his letter to the king, after declaring that the appointment of a French Vicar would be a substantial alteration of the Institute which he could not authorize, the Pope says: "For two hundred years the Society has been so useful to the Church, that, though it has never disturbed the public tranquillity either in your kingdom or in any one else's, yet because it has inflicted such damage on the enemies of religion by its science and its piety, it is assailed on all sides by calumny and imposture when fair fighting was found insufficient to

destroy them." Finally, on January 9, 1765, after the final knell had sounded, Clement XIII issued his famous Bull "Apostolicum." It is given at length in de Ravignan's "Clément XIII et Clément XIV," but a few extracts will suffice.

After enumerating the glories of the Society in the past, and calling attention to the fact that it had been approved by nineteen Popes, who had most minutely examined their Institute, Clement XIII continues: "It has, nevertheless, in our days been falsely and malignantly described both by word and printed book as irreligious and impious, and has been covered with opprobrium and ignominy until even the Church has been denounced for sustaining it. In order, therefore, to repel these calumnies and to put a stop to the impious discourses which are uttered in defiance of both reason and equity; and to comfort the Regular Clerks of the Society of Jesus who appeal to us for justice; and to give greater emphasis to our words by the weight of our authority and to lend some solace in the sufferings they are undergoing; and finally to defer to the just desires of our venerable brothers, the bishops of the whole Catholic world, whose letters to us are filled with eulogies of this Society from whose labors the greatest services are rendered in their dioceses; and also of our own accord and from certain knowledge, and making use of the plenitude of our Apostolic authority, and following in the footsteps of our predecessors, we, by this present Constitution, which is to remain in force forever, say and declare in the same form and in the same manner as has been heretofore said and declared, that the Institute of the Society of Jesus breathes in the very highest degree, piety and holiness both in the principal object which it has continually in view, which is none other than the defence and propagation of the Catholic Faith, and also in the means it

employs for that end. Such is our experience of it up to the present day. It is this experience which has taught us how greatly the rule of the Society has formed up to our day defenders of the orthodox Faith and zealous missionaries who animated by an invincible courage dare a thousand dangers on land and sea, to carry the light of the Gospel to savage and barbarous nations. Let no one dare be rash enough to set himself against this my present approbative and confirmative Constitution lest he incur the wrath of God."

These splendid approvals of their labors did much to keep up the courage of the harassed Jesuits, but if what Father de Ravignan and Crétineau-Joly relate be true, they had ample reason to keep themselves in a salutary humility or rather bow their heads in shame. On December 19, 1761, we are told, the provincial of Paris, Father de La Croix and one hundred and fifteen Fathers addressed a declaration to the clergy assembled in Paris, by order of the king, which ran as follows: "We the undersigned, provincial of the Jesuits of the province of Paris, the superior of the professed house, the rector of the College of Louis Le Grand, the superior of the novitiate and other Jesuits professed, even of the first vows, residing in the said houses, and renewing as far as needs be the declarations already made by the Jesuits of France in 1626, 1713 and 1757, declare before their Lordships the cardinals, archbishops and bishops now assembled in Paris, by order of the king, to give their opinion on several points of the Institute: (1) That it is impossible to be more submissive than we are, or more inviolably attached to the laws, maxims and usages of this kingdom with regard to the royal power, which in temporal matters depends neither directly nor indirectly from any power on earth, and has God alone above it. Recognizing that the bonds by which subjects are attached to their

rulers are indissoluble, we condemn as pernicious and worthy of execration at all times every doctrine contrary to the safety of the king, not only in the works of some theologians of our Society who have adopted such doctrines but also those of every other theologian whosoever he may be. (2) We shall teach in our public and private lessons of theology the doctrine established by the Clergy of France in the Four Articles of the Assembly of 1682, and shall teach nothing contrary to it. (3) We recognize that the bishops of France have the right to exercise in our regard what, according to the canons of the Gallican Church, belongs to them in their dealings with regulars; and we renounce all the privileges to the contrary that may have been accorded to our Society or may be accorded in the future. (4) If, which may God forbid, it happens that we are ordered by our General to do anything contrary to the present declaration, persuaded as we are that we cannot obey without sin, we shall regard such orders as unlawful, and absolutely null and void; which we could not and should not obey in virtue of the rules of obedience to the General such as is prescribed in the Constitutions. We, therefore, beg that the present declaration may be placed on the official register of Paris, and addressed to the other provinces of the kingdom, so that this same declaration signed by us, being deposited in the official registers of each diocese may serve as a perpetual memorial of our fidelity.

Etienne de la Croix, Provincial."

Quoting this document and admitting its genuineness Father de Ravignan exclaims: "In my eyes nothing can excuse this act of weakness. I deplore it; I condemn it; I shall merely relate how it came to pass" (Clément XIII et Clément XIV, I 135). He goes on to say:-

“ In a personal letter the original of which is in the archives of the Gesù at Rome, Father La Croix, provincial of Paris explains to the General the circumstances and occasion of this unfortunate affair. He tells how the royal commissioners came to him with the aforesaid declaration already drawn up and accompanied by a formal order of the king to sign it immediately. It was a most unforeseen demand, for although the Jesuits of France had already suffered considerable trouble about the question of the Four Articles in 1713, and also in 1757, when Damiens attempted to assassinate Louis XV, they had been compelled on both occasions to sign only the first article which dealt with the temporal independence of the king. Shortly afterwards, a new royal decree had been brought to their attention. It consisted of eighteen articles, the fourth of which was as follows: ‘ Our will is that in every theological course followed by the students of the Society, the propositions set forth by the Clergy of France in 1682, should be defended, at least in one public discussion, to which the principal personages of the place shall be invited, and over and above that, the arrangements laid down by the edict of March 1682 shall be observed.’

“ While these matters were being debated by the king and his ministers on one side and by parliament on the other, a royal order was despatched to the Jesuits of Paris to affix their signatures to the disgraceful capitulation given above. It is said that Louis XV imagined that he could mollify the recalcitrant parliament by this new concession: and, hence, La Croix and his associates were foolish enough to imagine that such a result could ensue.”

Continuing his indictment of La Croix and his one hundred and fifteen associates, de Ravignan informs his readers that “an unpublished document

which no writer has so far made mention of, furnishes important details about the matter. It is entitled 'An exact relation of all that took place with regard to the interpretation of the decree of Aquaviva in 1610, which was sent to Rome in 1761 and rejected by the General; and also the declaration which the General refused to approve.' The author is M. de Flesselles, who was charged by the commission to report to Choiseul whose agent he was.

"With regard to the declaration about Gallicanism" says de Flesselles "the Jesuits, after some difficulties regarding its form, determined to sign it, and even when urged by the royal commissioners they undertook to send it to their General for approbation. Soon after, when the Jesuits received the reply of their General, the provincial came to tell me that when the Pope was made aware of the declaration which the French Jesuits had made and of the one they proposed to make, His Holiness angrily reprimanded the General for permitting the members of the Society in France to maintain doctrines which are in conflict with the teachings of the Holy See."

Now it is unpleasant to contest the authority of such an eminent man as de Ravignan, but, on the other hand, his conclusions that this letter was a Jesuit production or received a Jesuit endorsement are by no means convincing. In the first place, no Jesuit would ever sign a paper which began with the words: "We the Professed, even of the first vows." There is no such category in the Society. Secondly, no Jesuit or indeed any one in his senses would ever ask a superior for a permission to teach error, and say, in the same breath, that it was a matter of indifference whether the permission was granted or not. Thirdly, as all the Jesuits of the province had announced their intention of leaving the Society if Louis XV imposed

on them a commissary General independent of their superior at Rome — as we recited above from an extant letter from the procurator of the province of Aquitaine — it is inconceivable that those same men, at that very same time should solemnly declare themselves rebels against the Father General at Rome. Fourthly, as no association rewards a man who attempts to destroy it, one finds difficulty in understanding how, after this revolt, the leader in the rebellion, La Croix, was not only not expelled from the Society but was retained in his responsible post of provincial and later was made assistant general of the Society.

Moreover, it is difficult to understand why, when de Flesselles says that “the Fathers determined to sign the document,” de Ravignan should go one step further and say that “they signed it.” Nor does it help matters to say that this was “*un acte de faiblesse*,” when, it was a wholesale, corporate and deliberate crime of cowardice and treason; nor will it avail to suggest that the Pope and General must have been intensely, grieved — “*Ils durent être amèrement affligés*.” History does not deal with conjectures but with facts. The question is not whether they must have been, but whether they were really grieved over an act which had really occurred and which reflected such discredit on the Society? Again, as one of the greatest glories of the French Jesuits was their long and successful battle against Gallicanism, it is inconceivable that they should suddenly reverse and stultify themselves at the very moment when all the bishops of France, save one, had abandoned Gallicanism and had united in eulogizing the Society; and to do it at a time when the greatest friend they ever had, Pope Clement XIII, glorified them for their orthodoxy and pronounce the famous words: “Let them be as they are or not at all!”

To have declared for Gallicanism would have stripped them of their priestly functions, it would have aroused the intense disgust and contempt of the hierarchy of France and of the world and would have called down on them the anathema of the Pope. Indeed, is it likely that Pope Clement XIV would have omitted to note the defection in his Brief of Suppression, if they had been guilty? Fortunately, we may refer to the explicit declaration of the Protestant historian, Schoell (*Cours d'histoire*, xl, 53), who says: "These men who are accused of playing with religion, refused to take the oath to sustain the principles of the Gallican Church. Of 4000 Fathers who were in France, hardly five submitted." If there were "hardly five" Gallicans in all the provinces of France, it is a justifiable conclusion that 116 Jesuits of the provinces of Paris did not sign the famous "Statement" of de Flesselles.

Louis XV made a feeble attempt to save the situation by withdrawing the decree of expulsion from the jurisdiction of parliament, but Mme. de Pompadour and Choiseul so effectively worked on his fears that he ignominiously rescinded his order. The Pope had meantime delivered an allocution in a consistory on September 3, 1762; and had sent a letter to Cardinal Choiseul, the brother of the minister, on September 8 of the same year, in both of which he declared that "by a solemn decree, he had quashed and nullified the proceedings of the various parliaments against the Jesuits." He enjoined upon the cardinal "to use all his episcopal power against the impious act which was directed against the Church and against religion." He wrote to other bishops in the same tone of indignation and anger. It was not, however, until the November of 1764 that Choiseul succeeded in extorting the royal signature which made the decree irrevocable. Of course, Mme. de Pompadour was to the fore in

securing this shameful surrender of the royal prerogative. The poor king cuts a sorry figure in signing the document. After making some feeble scrawls on the paper, he complained that the preamble was too long and that it would have sufficed to state that "the Jesuits had produced a great tumult in his kingdom." He added he did not think the word "punish" should be used; it was too strong; "he never cordially liked the Jesuits, yet they had the glory of being hated by all heretics. . . . I send them out of my kingdom against my will; at least, I don't want people to think that I agree with everything the parliament said or did against them." He ended by saying: "If you do not make these changes, I will not sign, but I must stop talking. I would say too much and I do not want anyone in France to discuss it." One could hardly say of Louis that "he was every inch a king."

The desire to close the mouths of every one of his subjects on a matter that concerned them all as intelligent beings and as citizens was carried out with extreme rigor. Thus, when two secular priests had the temerity to condemn the decree, they were promptly hanged. The audacity of the ministers and parliament went still further; and on December 3 the Duke de Praslin sent a note to Aubeterre, the French ambassador at Rome to advise him that "under the circumstances, it would be very futile and still more dangerous for the Pope to take any measures either directly or indirectly in contravention of the wishes and intention of his majesty; and hence His Holiness must, out of zeal for religion and out of regard for the Jesuits, observe the same silence which His Majesty had ordered to be observed in his states." The Pope replied to the insult by the Bull "Apostolicum," which was a splendid proclamation of the absolute innocence of the pro-

scribed Order. It aroused the fury of the Governments of France, Portugal, Naples and other countries. In France it was burned in the streets of several cities by the public executioner. In Portugal, any one who circulated it or had it in his possession was adjudged guilty of high treason; but on the other hand, from the bishops of the entire Catholic world came enthusiastic letters of approval and praise for the fearless Pope who dared to stand forth as the enemy of tyranny and injustice.

Böhmer-Monod, in their "Jésuites," are of the opinion that the Pope was "injudicious, and that out of the hundreds of Catholic bishops, only twenty-three assured him of their approbation." De Ravignan, who is better informed, tells us that "almost the whole episcopacy of the world were a unit in this manifestation of loyalty to the supreme Pastor. Before the event, two hundred bishops had sent their appeals to the Pope, in favor of the Society; and the Pope himself says in the Bull: "*Ex omni regione sub cœlo est una vox omnium episcoporum*" (From every region under the canopy of heaven, there is but one voice from the episcopal body). After the Bull appeared, other bishops hastened to send him their adhesions and felicitations. Even in France itself, in spite of the terrorism exercised by parliament, the assembly of the clergy of 1765, by a unanimous vote, protested against the condemnation of the Jesuits, extolled "the integrity of their morals, the austerity of their lives, the greatness of their labors and science"; and declared that their expulsion left a frightful void in the ministry, in education, and in the sublime and laborious work of the missions. Not only that, but they wanted it put on record that "the clergy would never cease to pray for the re-establishment of the Order and would lay that plea at the feet of the king."

The exiles lingered for a while in various parts of France; for some of the divisional parliaments were not at one with Paris in their opposition to the Society. Indeed, in many of them, the proscription was voted only by a small majority. Thus at Rennes, there was a majority of three; at Toulouse two; at Perpignan one; at Bordeaux five; at Aix two; while Besançon, Alsace, Flanders and Artois and Lorraine pronounced in their favor and proclaimed "the sons of St. Ignatius as the most faithful subjects of the King of France and the surest guarantees of the morality of the people." On the other hand, Brittany; the country of Chalotais, author of the "Extraits," was especially rancorous in its hate. Thus, it voted to deprive of all civil and municipal functions those parents who would send their children abroad to Jesuit schools; and the children on their return home were to be punished in a similar fashion. The Fathers lingered for a few years here and there in their native country employed in various occupations; but in 1767 a decree was issued expelling them all from the territory of France.

An interesting manifestation of affection by the pupils of St. Omers for their persecuted masters occurred when the parliament of Paris issued its order of expulsion in 1767. St. Omers was founded by Father Persons in 1592 or 1593. It was not for ecclesiastics as were the colleges of Douai, Rome and Valladolid, but to give English boys an education which they could not get in their own country. It was twenty-four miles from Calais and in territory which at that time belonged to the King of Spain. Shortly after its transfer from Eu in Normandy where an attempt had been made to start it, there were one hundred boys on its register and, thirty years later, the number had doubled. For years it was a favorite school for English Catholics and it rejoices in having had twenty

of its students die for the Faith. It continued its work for a century and a half. When the expulsion of the Jesuits left the college without teachers it was handed over to the secular clergy, but when they arrived there were no boys. They had all decamped for Bruges in Belgium, and there the classes continued until the general suppression of the Society in 1773. Even after that, the English ex-Jesuits kept the college going until 1794, when the French Revolution put an end to it. By that time, however, one of the former students, Mr. Thomas Weld, had established the Fathers on his property at Stonyhurst in England, so that St. Omers and Stonyhurst are mother and daughter.

The buildings and land at St. Omers were handed over by the French government to the English secular priests, who were at Douai. Alban Butler, the author of the "Lives of the Saints," was its president from 1766 to 1773. At present a military hospital occupies the site.

In Louisiana, which still owed allegiance to France, the dismissal of the Fathers was particularly disgraceful. For no sooner had the news of Choiseul's exploit in the mother-country arrived than the superior council of Louisiana set to work. "This insignificant body of provincial officers" as Shea calls them (I, 587), "issued a decree declaring the Society to be dangerous to the royal authority, to the rights of bishops, to the public peace of society" and pronounced their vows to be null and void. These judges in matters ecclesiastical, it should be noted, were all laymen. They ordered all the property to be seized and sold at auction, though personal books and clothes were exempted. The name and habit of the Society were forbidden; the vestments and plate of the chapel at New Orleans were given by the authorities to the Capuchins; but

all the Jesuit churches in Louisiana and Illinois were ordered to be levelled to the ground. Every Jesuit was to embark on the first ship that set sail for France; and arriving there, he was to report to Choiseul. Each one was given about \$420 — to pay for his passage and six month's subsistence.

There was a deviation in some cases about going to France, for Father Carette was sent to San Domingo; and Father Le Roy made his way to Mexico. A difficulty arose about Father Beaudoin, who was a Canadian. Why should he be sent to France where he had no friends? Besides, his health was shattered by his privations on the missions, and he was at that time seventy-two years old. He was to go to France, however, but just as he was about to be dragged to the ship a wealthy friend interceded for him and gave him a home. Another Father in Alabama did not hear of the order for several months; and when at last he made his appearance in New Orleans, he was arrested like a criminal and packed off to France.

On September 22, a courier reached Fort Chartres, which was on English territory; and in spite of the danger of embroiling the government, Father Watron who was then sixty-seven years old was expelled, and with him his two fellow missionaries. The official from Louisiana gave the vestments to negro wenches and the altar-plate and candelabra were soon found in houses of ill-fame. The chapel was then sold on condition that the purchaser should demolish it. At Vincennes, the same outrages were perpetrated and Father Duvernay, who had been for six months confined to his bed, was carried off with the others to New Orleans and despatched to France. Two only were allowed to remain, owing to the entreaties and protests of friends. One of the exiles was Father Viel, who was a Louisianian by birth. The most conspicuous

personage enforcing this expulsion was a certain Lafrenière, but he soon met his punishment. In 1766 Louis XV made a gift of the entire province to his cousin of Spain, and when Count Alexander O'Reilly was sent out with three thousand soldiers to quell the disturbance that ensued, Lafrenière and three associates were taken into the back yard of the barracks and shot to death. Others were sent in chains to Havana.

Thus the Suppression of the Society in France was not carried out with the same brutality as in Portugal. There were no prisons, or chains, or deportation, and they had not the glory of suffering martyrdom. They were merely stripped of all they had and told to go where they wished. Whether they lived or died was a matter of unconcern to the government. It was merely a difference of methods; but both were equally effective. The Portuguese Jesuits were scourged; their French brethren were sneered at. Perhaps the latter was harder to bear.

There is a curious sequel to all this. Choiseul, proud of his achievement in expelling the Jesuits from France and its colonies, now conceived the magnificent project of colonizing Guyana on lines quite different from those followed by the detested Order. He induced 14,000 deluded French people to go and take possession of the rich and fertile lands of Guyana. They found one poor old Jesuit there, who because he was not a subject of France, had refused to obey the decree of expulsion. His name was O'Reilly, but what could he do with 14,000 people. He simply disappeared from the scene. Very likely, he joined the Indians, who fled into the forests at the sight of this immense army of Frenchmen, who now had the country to themselves without striking a blow. But two years later, Chevalier de Balzac had to report back to France, that of the 14,000 colonists only 918 were alive. Thus,

expelling 6,000 Jesuits from France, Choiseul had murdered 13,000 of his fellow-countrymen (Christian Missions, II, 168).

In 1766, M. de Piedmont, the governor wrote to the Duc de Praslin, that he had already informed the Duc de Choiseul how necessary it was to send priests to this colony. He then described the destruction of the mission posts, the flight of the Indians, the growth of crime amongst the negroes and the rapid ruin of the colony, and added that religion was dying out among the whites as well as among the colored races. For ten years, he kept on repeating this complaint, but no heed was paid to him. At length, Louis XVI, who was so soon to be himself a victim of Choiseul's iniquity sent there, three Jesuits, not Frenchmen, perhaps he had not the heart to ask any of them, but three Jesuits, who had been expelled from Portugal by Pombal, Choiseul's accomplice. They were Padilla, Mathos, and Ferreira. They accepted the mission and the "Journal" of Christopher de Murr says: "The poor savages beholding once again men clothed in the habit which they had learned to venerate, and hearing them speak their own language, fell at their feet, bathing them with tears, and promised to become once more good Christians, since the Fathers, who had begotten them in Jesus Christ, had come back to them." No doubt, these three holy men remained till they died with their poor abandoned Indians.

France's folly in this governmental act was summed up in a letter of d'Alembert to Choiseul, just before the expulsion. In it he says: "France will resort to this rigorous measure against its own subjects at the very moment she is doing nothing in her foreign policy, and in the chronological epitomes of the future we shall read the words for the year 1762: 'This year France lost all her colonies and threw out the Jesuits.' "

CHAPTER XVI

CHARLES III

The Bourbon Kings of Spain — Character of Charles III — Spanish Ministries — O'Reilly — The Hat and Cloak Riot — Cowardice of Charles — Tricking the monarch — The Decree of Suppression — Grief of the Pope — His death — Disapproval in France by the Encyclopedists — The Royal Secret — Simultaneousness of the Suppression — Wanderings of the Exiles — Pignatelli — Expulsion by Tanucci.

SPAIN had begun to deteriorate in the seventeenth century; it lost all of its European dependencies in the eighteenth, and in the beginning of the nineteenth was stripped of almost every one of its rich and powerful colonies in America. During two-thirds of that period, it was governed by foreigners, none of whom had any claim to consideration, much less respect. Until 1700 it owed allegiance to the house of Austria; after that, the French Bourbons hurried it to its ruin.

Its first Bourbon king, Philip V, had already, in 1713, succeeded in losing Sicily, Milan, Sardinia, the Netherlands, Gibraltar, and the Island of Minorca; that is one-half of its European possessions. Meantime, Catalonia was in rebellion. But little else could be expected from such a ruler. He was not only constitutionally indolent, but apparently mentally defective. His queen kept him in seclusion, and he did nothing but at her dictation; he was professedly devout, but was racked by ridiculous scruples; "outwardly pious," says Schoell, quoting Saint-Simon, "but heedless of the fundamental principles of religion; he was timid and hence sporadically stubborn; and when not in temper, he was easily led. He was without imagination, except that he was continually dreaming of conquering Europe, although he never left Madrid; he

was satisfied with the gloomiest existence, and his only amusement was shooting at game, which his servants drove into the brush for him to kill." His conscience often smote him for the sin he said he had committed when he renounced his claim to the throne of France; and, in consequence, he made a vow to lay aside the Spanish crown until what time he should be summoned by England to be King of France. To help him keep his vow, he built the palace of San Ildefonso, which cost the nation 45,000,000 pesos. He appointed his son Louis, a lad of 17, to reign in his stead, and the boy, of course, did nothing but enjoy himself, and died of small-pox in six months' time, having first gone through the ridiculous farce of making his father his heir. Philip then began to doubt whether he could resume his duties as king after having vowed to relinquish them. Besides being thus troubled with scruples, he was in constant dread of catching the disease which carried off his son; he died of apoplexy, July 9, 1764 at the age of 53.

Ferdinand VI, who succeeded him, was as indolent as his father, and with less talent and strength of will; he was afflicted with melancholia, and like his father was haunted by the fear of death. He took no part in the government of the kingdom, but spent most of his time listening to the warblings of the male-soprano, Farinelli, who was so adored by the king that he was sometimes consulted on state affairs. The queen was another of his idols, and when she died, he shut himself in, saw no one, would eat next to nothing; never changed his linen; let his hair and beard grow, and never went to bed. An hour or two in a chair was all he allowed himself for rest. He died at the end of the year, leaving a private fortune of 72,000,000 francs. He was only forty-seven years old. Like the king, the queen was dominated by fear, not however

of death, but of poverty. To guard against that contingency she hoarded all the money she could get; accepted whatever presents were offered; and let it be known that the easiest way to win her favor was to have something to give. It is gravely said that though she was very corpulent she was extravagantly fond of dancing.

Ferdinand VI was succeeded by his brother Charles III, who had been King of Naples for twenty-four years. He had six sons, the eldest of whom, Philip Anthony was then twelve years of age, but a hopeless imbecile. The right of succession, therefore, devolved on his second son. The third, who was then eight years old, was to succeed to the crown of Naples, and was left in the hands of Tanucci to be trained for his future office. As Tanucci was a bitter enemy of Christianity, this act of Charles, who had a Jesuit confessor and was regarded as a pious man, would imply that he also was mentally deficient. Like his forebears, he was haunted by a fear of death, a weakness that revealed itself in all his political acts, notably in the suppression of the Society. That was one of the reasons why, long after France and Portugal would have willingly ended the fight with the expulsion of the Jesuits, the supposedly pious Charles persisted until he had wrung the Brief of Suppression from the unwilling hands of Clement XIV.

The ministers of state who controlled the destinies of Spain at this period are of a species whose like cannot be found in the history of any other nation. They begin with the Italian Alberoni who started life as a farm laborer; then became an ecclesiastic, and ultimately a cardinal. "He was destined to trouble the tranquillity of the world for years," says Schoell. According to Saint-Simon, he prevented the restitution of Gibraltar to Spain which England was willing to

grant; he was banned by the Pope; and was subsequently turned out of office, chiefly by the intrigues of two Italian ecclesiastics. The queen's nurse, old Laura Piscatori, also figures in the amazing diplomacy of those days, and is charged with an ambition to be as important as Cardinal Alberoni, who came from her native village. The next prime minister was the Biscayan Grimaldi, whose physical appearance Saint-Simon describes, but which we omit. It will suffice to say that "he was base and supple when it suited his convenience, and he never made a false step in that direction." Following him, came Ripperda, who was born in the Netherlands and educated by the Jesuits at Cologne, but became a Protestant in Holland, and a Catholic in Spain, where he lasted only four months, as minister. He turned Protestant a second time, on his return to Holland, and subsequently led an army of Moors against Spain. It is not known whether he died a Christian or a Mohammedan.

Patino and de la Quadra followed each other in quick succession, one good, the other timid and weak. Enseñada, though skilful, was greedy of money, and was considered the head of the French faction in court. Carvajal is next on the list, and displays the English propensities which were natural to him, for he belonged to the house of Lancaster. Indeed, his policy was entirely pro-English and he was in collusion with Keene, the British ambassador. Wall, an Irishman, then flits across the scene, and has with him two associates: Losada and Squillace, both Italians. When Wall quarrelled with the Pope and the Inquisition, he fell, and then another Grimaldi came to the fore; not a Biscayan, like his namesake, but a Genoese. Squillace, apparently from the Italian branch of the Borgias, was next in order, and then in rapid procession came the Spaniards: Roda, de Alva, Aranda,

Roda, Moniño, Campomáñez, either as prime ministers or prominent in the government, and nearly all of them under French influence. Finally, the generalissimo of the army and the most popular man in Spain was an Irishman, Alexander O'Reilly. The native Spaniards counted for little; even the king's bodyguard was made up of Walloons.

O'Reilly was probably not in sympathy with the free-thinking politicians who then ruled the nation, for the reason that he was born in Ireland and had all his life been a soldier. Moreover, he was hated by the Aranda faction and retained his post, at the head of the army, only because the king thought that no one could shield the royal life as well as O'Reilly. He was born in 1735, and when still a youth was sub-lieutenant in the Irish Regiment serving in Spain. In 1757 he fought under his countryman de Lacy in Austria, and then followed the *fleur-de-lys* in France. He so distinguished himself, that the Maréchal de Broglie recommended him to the King of Spain. There he soon became brigadier and restored the ancient prestige of the Spanish army. He was made a commandant at Havana, and rebuilt its fortifications, and from there went to Louisiana to secure it to the Spanish crown. His only military failure was in Algiers, but that was not due to any lack of wisdom in his plans, but because his fleet did not arrive at the time appointed. Even then, there was no one so highly esteemed as O'Reilly, and when he died at an advanced age in 1794, the people all declared that the disasters which fell on the nation would have been averted if he had lived. He is credited with possessing besides his military ardor a sweet and insinuating disposition which may explain how he could easily win over the mob which so terrified King Charles at Madrid.

Meantime, the sinister Choiseul in France had all the ministers of Spain in his grip, and he then determined to capture the king. He first made him a present of what up to that time, had been the special pride of France; the precedence of its ambassadors in public functions over those of all other countries, the German Empire excepted. Charles naturally took the gift, but apparently failed to fathom its significance. The next move was to get rid of the court confessor; and his majesty was given a confidential letter from Pombal of Portugal accusing Father Ravago of having fomented the insurrection of the Indians of Paraguay, against the Spanish troops at the time of the transfer of that territory. The plot failed, however, for Charles knew Ravago too well, and then something more drastic was resorted to. Squillace was at that time in power and under him occurred the historic riot which, in the course of time, assumed such dimensions in the king's imagination, that it was one of the three or four things, besides his "royal secret," which he urged on the Pope as a reason for suppressing the Society.

The story of the riot is as follows: Squillace was very energetic in developing the material resources of the kingdom, but always with an eye to his personal and pecuniary profit. He promoted public works; established monopolies even in food stuffs; loaded the people with taxes; and being intensely anti-clerical, was very active in curtailing ecclesiastical privileges. The people and clergy meekly submitted, but something happened which brought Squillace's career to an end; though it had much more serious consequences than that. It scarcely seems credible, but the incident became one of the serious events of the time. Though none suspected it, the whole thing had been deliberately

planned, and was the initial step in the plot to expel the Jesuits from Spain. Squillace objected or pretended to object to the kind of dress especially affected by the people of Madrid: a slouched sombrero and an all-enveloping cloak; and he gave orders to change it. Naturally, this exasperated the people, for although they had patiently submitted to the imposition of taxes; the creation of oppressive monopolies; the curtailment of ancient rights and privileges, etc., the audacity of a foreigner interfering with the cut of their garments brought about a popular upheaval. On March 26, 1766, the mob stormed the residence of Squillace, and he ignominiously took to flight. All night long, the excited crowds swarmed through the streets shouting, "Down with Squillace." On the following morning, they surrounded the palace of the king himself and he, in alarm, called for O'Reilly to quell the disturbance. When it was represented to his majesty that it might entail bloodshed, he deprecated that and hurriedly left Madrid. Had he shown himself to the people, they would have done him no harm, for reverence for royalty was still deep in the popular heart, and the age of royal assassinations had not yet come. But the king was not a hero, and he thrust his subaltern into what he fancied was a post of danger. Thereupon, unarmed and unattended, O'Reilly faced the excited mob.

Delighted by his trust in them, they greeted him with cheers, but demanded a redress of their grievances. Unfortunately, while he was keeping them in good humor, the Walloons, who were guarding another gate of the palace, got into an altercation with some of the rioters. Hot words were exchanged, shots were fired and several persons were killed. The whole scene changed instantly, and the capital would have been drenched in blood, and perhaps Charles would

have been dethroned, had not a number of Jesuits headed by the saintly Pignatelli, hurried through the crowd and held the rioters in check. Finally, when a placard was affixed to the palace walls, granting all their demands, the mob dispersed, cheering for the Jesuits — a fatal cry for those whom it was meant to honor. They were accused of provoking the riot; and, from that moment, the king's hatred for the Society began. It was made more acute by the consciousness of his own cowardice. Thus, a farce was to introduce a tragedy. Ten years afterwards, the Duke of Alva, a descendant of the old tyrant of the Netherlands, confessed that it was he, who had planned the sombrero and cloak riot to discredit the Jesuits (de Muir, "Journal," ix, 222).

Towards the end of January 1767, another episode in this curious history presents itself. Like the affair of the riot it seems to be taken from a novel, but unfortunately it is not so. Its setting is the principal Jesuit residence at Madrid. The provincial and the community are at dinner, when a lay-brother enters with a package of letters, which he places before the provincial. It is not the usual way of delivering such communications in the Society, but the story is told by de Ravignan in "*Clément XIII et Clément XIV*" (I, 186), and he is quoting from Father Casseda, who is described as "a Jesuit Father of eminence and worthy of belief." The package was handed back to the brother, along with the keys of the provincial's room, where it was left. Immediately afterwards, an officer of the court arrived, searched the room and extracted one of the letters, said to be from Father Ricci, the General of the Jesuits, who among other things, declared that the king was an illegitimate son and was to be superseded by his brother, Don Luis. That such a letter was really written, is vouched

for by several historians: Coxe, Ranke, Schoell, Adam, Sismondi, Darras, and others; and it is generally admitted to have been the work of Choiseul in France though he covered up his tracks so adroitly that no documentary evidence can be adduced to prove it against him. His intermediary was a certain Abbé Beliard an attaché of the French embassy in Madrid.

According to Carayon (XV Opp., 16-23) and Boero ("Pignatelli" Appendix) there is a second scene in this melodrama. Two Fathers are leaving Madrid for Rome. A sealed package is entrusted to them, purporting to be from the papal ambassador in Spain. On the road they are held up and searched; the package is opened, and a letter is found in it reflecting on the king's legitimacy. Precisely at the same moment, the trick of the refectory letter was being played in the Jesuit residence at Madrid, and thus a connection was established. With this scrap of paper and the "cloak and sombrero riot" at their disposal, the plotters concluded that they had ample material to carry out their scheme, and the next chapter shows Aranda, the prime minister, Roda, Moniño and Campomáñez meeting frequently in an old abandoned mansion in the country. With them was a number of boys, probably pages about the court, who were employed in copying a pile of documents whose import they were too unsophisticated to understand. Older amanuenses might have betrayed the secret.

The chain of evidence was finally completed, and these grave statesmen then presented themselves before his majesty and, with evidence in hand, proved to him the undoubted iniquity of the religious order which up to that moment he had so implicitly trusted. He fell into the trap, and a series of cabinet meetings ensued in which information previously gathered or invented about every Jesuit in France was discussed.

The result was that on January 29, 1767 a proposal was drawn up by Campomáñez and laid before his majesty to expel the Society from Spain, and advising him, first, to impose absolute silence on all his subjects with regard to the affair, to such an extent that no one should say or publish anything either for or against the measure, without a special permission of the government; secondly, to withhold all knowledge of the affair, even from the controller of the press and his subordinates; and finally to arrange that whatever action was taken, should proceed directly from the president and ministers of the extraordinary council.

The advice was assented to by the king, and a decree was issued in virtue of which silence was passed on 6,000 Spanish subjects who not only had no trial but who were absolutely unaware that there was any charge against them. They had been as a body irreproachable for two hundred years, had reflected more glory, and won more territory for Spain than had ever been gained by its armies. They were men of holy lives, often of great distinction in every branch of learning; some of them belonged to the noblest families of the realm; and yet they were all to be thrown out in the world at a moment's notice, though not a judge on the bench, not a priest or a bishop, not even the Pope had been apprised of the cause of it, and, as we have seen, it was forbidden even to speak of the act. A more outrageous abuse of authority could not possibly be conceived.

It was arranged that on the coming second of April, 1767, a statement should be made throughout Europe by which the world would be informed: first, that for the necessary preservation of peace, and for other equally just and necessary reasons (though the world is not to be told what they are), the Jesuits are expelled from the king's dominions, and all their goods confis-

cated; secondly, that the motive will forever remain buried in the royal heart; thirdly, that all the other religious congregations in Spain are most estimable and are not to be molested. The decree was signed by Charles and countersigned by Aranda and then sent out. The ambassador at Rome was ordered to hand it to the Pope and withdraw without saying a word. The despatches to the civil and military authorities in both worlds were enclosed in double envelopes and sealed with three seals. On the inner cover appeared the ominous words, as from a pirate addressing his crew: "Under pain of death this package is not to be opened until April 2, 1767, at the setting sun." The letter read as follows: "I invest you with all my authority and all my royal power to descend immediately with arms on the Jesuit establishments in your district; to seize the occupants and to lead them as prisoners to the port indicated inside of 24 hours. At the moment of seizure, you will seal the archives of the house and all private papers and permit no one to carry anything but his prayer-book and the linen strictly necessary for the voyage. If after your embarkation there is left behind a single Jesuit either sick or dying in your department, you shall be punished with death."

"I, the King."

The motive that prompted Charles to keep the secret of this amazing proceeding "shut up in his royal heart" has been usually ascribed to his intense resentment at the suspicion cast on his legitimacy, and his fear that even the mention of it would lead people to conclude that there was some foundation for the charge. Davila, quoted by Pollen in "The Month" (August, 1902), finds another explanation. •

"Charles III," he says, "had become an extravagant regalist, and was convinced by his Voltairean ministers,

mostly by Tanucci, whom he had left in charge of his son at Naples, that in all things the Church should be subject to the State. It was on that account that he kept the reasons for the expulsion of the Jesuits 'buried in his royal heart.' The sole cause of this act was his change of policy; a true reason of state such as, on some occasions, covers grave acts of injustice — for it must be always a grave injustice to charge a religious society with having conspired against the fundamental institutions of a country, and yet not be able to point out in any way the object and plan of so dark a conspiracy. If such be the case," continues Davila, "it is easy to understand why his majesty could not reveal this 'secret of his royal heart' even to the Pope, or perhaps least of all to him, for it would be a painful avowal that his Catholic Majesty was a yoke-fellow with the Voltaireans of Europe whose avowed purpose was to destroy the Church."

Clement XIII was overwhelmed with grief when he read the king's decree and wrote to him as follows: "Of all the blows I have received during the nine unhappy years of my pontificate the worst is that of which your majesty informs me in your last letter, telling me of your resolution to expel from all your vast dominions the religious of the Society of Jesus. So you too, do this, my son, *Tu quoque fili mi*. Our beloved Charles III, the Catholic King, is the one who is to fill up the chalice of our woe and to bring down to the grave our old age bathed in tears and overwhelmed with grief. The very religious, the very pious King of Spain, Charles III, is going to give the support of his arm, that powerful arm which God has given him to increase his own honor and that of God and the Church, to destroy to its very foundation, an order so useful and so dear to the Church, an order which owes its origin and its splendor to those saintly heroes whom

God has deigned to choose in the Spanish nation to extend His greater glory throughout the world. It is you who are going to deprive your kingdom and your people of all the help and all the spiritual blessings which the religious of that Society have heaped on it by their preaching, their missions, their catechisms, their spiritual exercises, the administration of the sacraments, the education of youth in letters and piety, the worship of God, and the honor of the Church.

“ Ah! Sire! our soul cannot bear the thought of that awful ruin. And what cuts us to the heart still deeper perhaps is to see the wise, just King Charles III, that prince whose conscience was so delicate and whose intentions were so right; who lest he might compromise his eternal salvation, would never consent to have the meanest of his subjects suffer the slightest injury in their private concerns without having their case previously and legitimately tried and every condition of the law complied with, is now vowing to total destruction, by depriving of its honor, its country, its property, which was legitimately acquired, and its establishments, which were rightfully owned, that whole body of religious who were dedicated to the service of God and the neighbor, and all that without examining them, without hearing them, without permitting them to defend themselves. Sire! this act of yours is grave; and if perchance it is not sufficiently justified in the eyes of Almighty God, the Sovereign Judge of all creatures, the approval of those who have advised you in this matter will avail nothing, nor will the plaudits of those whose principles have prompted you to do this. As for us, plunged as we are in inexpressible grief, we avow to your majesty that we fear and tremble for the salvation of your soul which is so dear to us.

“ Your Majesty tells us that you have been compelled to adopt these measures by the duty of main-

taining peace in your states,—implying we presume that this trouble has been provoked by some individual belonging to the Society of Jesus. But, even if it were true, Sire, why not punish the guilty without making the innocent suffer? The body, the Institute, the spirit of the Society of Jesus, we declare it in the presence of God and of man, is absolutely innocent of all crime, and not only innocent, but pious, useful, holy in its object, in its laws, in its maxims. It matters not that its enemies have endeavored to prove the contrary; all calm and impartial minds will abhor such accusers as discredited liars who contradict themselves in whatever they say. You may tell me that it is now an accomplished fact; that the royal edict has been promulgated and you may ask what will the world say if I retract? Should you not rather ask, Sire, what will God say? Let me tell you what the world will say. It will say what it said of Assuerus when he revoked his edict to butcher the Hebrews. It accorded him the eternal praise of being a just king who knew how to conquer himself. Ah! Sire, what a chance to win a like glory for yourself. We offer to your majesty the supplications not only of your royal spouse, who from heaven recalls to you the love she had for the Society of Jesus, but much more so, to the Sacred Spouse of Jesus Christ, the Holy Church, which cannot contemplate, without weeping, the total and imminent extinction of the Society of Jesus, which until this very hour has rendered to her such great assistance and such signal services. Permit, then, that this matter be regularly discussed; let justice and truth be allowed to act, and they will scatter the clouds that have arisen from prejudice and suspicion. Listen to the counsels of those who are doctors in Israel; the bishops, the religious, in a cause that involves the interests of the State, the honor of

the Church, the salvation of souls, your own conscience and your eternal salvation."

How Charles could resist this appeal, which is among the most admirable and eloquent state papers ever given to the world, is incomprehensible. But he did. He merely replied to the Pope: "To spare the world a great scandal, I shall ever preserve as a secret in my heart the abominable plot which has necessitated this rigor. Your Holiness ought to believe my word, the safety of my life exacts of me a profound silence."

Not satisfied with writing to the king himself, the Pope also pleaded with the greatest prelate in the realm, the Archbishop of Tarragona as follows: "What has come over you? How does it happen that, in an instant, the Society of Jesus has departed so far from the rules of its pious Institute, that our dear Son in Jesus Christ, Charles III, the Catholic King, can consider himself authorized to expel from his realm all the Regular Clerks of the Society? This is a mystery we cannot explain; only a year ago, the numberless letters addressed to us by the Spanish episcopacy afforded us some consolation in the deep grief that affected us when these same religious were expelled from France. Those letters informed us that the Fathers in your country gave an example of every virtue, and that the bishops and their dioceses received the most powerful support by their pious and useful labours. And now, behold, in an instant, there come dreadful charges against them and we are asked to believe that all these Fathers or almost all have committed some terrible crime; nay the king himself, so well known for his equity, is so convinced of it, that he feels obliged to treat the members of that Institute with a rigor hitherto unheard of."

Addressing himself personally to the king's confessor he says: "We write to you, my dear son, that you

may lay this before the prince who has taken you for his guide, and we charge you to speak in our name and in virtue of the obligations which the duty of your office imposes, and the authority it bestows on you. As for us, we do not refuse to employ measures of the severest and most rigorous justice against those members of the Society of Jesus who have incurred the just anger of the king, and to employ all our power to destroy and to root out the thorns and briars which may have sprung up in a soil hitherto so pure and fertile. As for you, it is part of your sacred ministry to consider with fear and trembling as you kneel at the feet of the image of Jesus Christ, to compel the king to consider the incalculable ruin that religion will suffer, especially in pagan lands, if the numberless Christian missions which are now so flourishing, are abandoned and left without pastors." Evidently the confessor could do nothing with his royal penitent.

This mad act of Charles did not please some of his friends in France. Thus, on May 4, 1767, D'Alembert wrote to Voltaire: "What do you think of the edict of Charles III, who expels the Jesuits so abruptly? Persuaded as I am that he had good and sufficient reason, do you not think he ought to have made them known and not to 'shut them up in his royal heart?' Do you not think he ought to have allowed the Jesuits to justify themselves, especially as every one is sure they could not? Do you not think, moreover, that it would be very unjust to make them all die of starvation, if a single lay-brother who perhaps is cutting cabbage in the kitchen should say a word, one way or the other in their favor? And what do you think of the compliments which the King of Spain addresses to the other monks and priests, and curés and sacristants of his realm, who are not in my opinion less dangerous than the Jesuits, except that they are more stupid and

vile? Finally, does it not seem to you that he could act with more common sense in carrying out what after all, is a reasonable measure?"

In spite of the royal order enjoining silence on his subjects high and low, there was a great deal of feeling manifested at the outrage. Roda, an agent of the ministry at Madrid, tried to conceal it and wrote to the Spanish Embassy at Rome on April 15, 1767: "There is not much agitation here. Some rich people, some women and other simpletons are very much excited about it, and are writing a great deal of their affection for the Jesuits, but that is due to their blindness. You would be astounded to find how numerous they are. But papers discovered in the archives and libraries, garrets and cellars, furnish sufficient matter to justify the act. They reveal more than people here suspect." And yet not one of these incriminating documents "found in archives and libraries and garrets and cellars" was ever produced.

Among "the simpletons" who denounced the act was the Bishop of Cuenca, Isidore de Carvajal, who told the king to his face, what he thought of the whole business. The Archbishop of Tarragona did the same, but they both incurred the royal displeasure. The Bishop of Terruel published a pamphlet "The Truth unveiled to the King our Master" and he was immediately confined in a Franciscan convent, while his Vicar-general and chancellor were thrown into jail. The Archbishop of Toledo, Cardinal de Córdova, wrote to the Pope and the contents of his letters were known in Spain, for Roda, the individual above referred to, hastened to tell the Spanish ambassador on May 12, 1767: "In spite of all their tricks, the Archbishop of Toledo and his vicar-general have written a thousand stupid things to the Pope about this affair. We would not be a bit surprised if the Bishop of Cuenca,

Coria, Ciudad Rodrigo, Terruel and some others have done the same thing, but we are not sure." A year and a half after the blow was struck something happened which again threw the timid Charles into a panic about his royal life. According to custom, he presented himself on November 4, 1768, on the balcony of his palace to receive the homage of his people, and to grant them some public favor out of his munificence. To the stupefaction of both king and court, one universal cry arose from the vast multitude. "Send us back the Jesuits!" Charles withdrew in alarm and immediately investigations began with the result that he drove out of the kingdom the Cardinal Archbishop of Toledo and his vicar on the charge that they had prompted the demand of the people (Coxe, "Spain under the Bourbons," v, 25).

With regard to the supposed letter of Father Ricci which brought on this disaster, it may be of use to refer here to what was told thirty years after these events, in a work called "*Du rétablissement des Jésuites et de l' éducation publique*" (Emmerick, Lambert, Rouen). The author says: "It is proper to add an interesting item to the story of the means employed to destroy the Society of Jesus in the mind of Charles III. Besides the pretended letter of Father Ricci, there were other suppositious documents, and among these lying papers was a letter in the handwriting of an Italian Jesuit which had been perfectly imitated. It contained outrageous denunciations of the Spanish government. When Clement XIII insisted on having some proof to throw light on the allegations, this letter was sent to him. Among those who were commissioned to examine it, was a simple prelate, who afterwards became Pius VI. Glancing at the missive he remarked that the paper was of Spanish manufacture, and he wondered why an Italian should send to Spain

for writing material. Looking at it closer and holding it up to the light he saw that the water-mark gave not only the name of a Spanish paper-factory, but also the date on which it was turned out. Now it happened that this date was two years after the letter was supposed to have been written. The imposture was manifest, but the blow had already been struck. Charles III was living at the time, yet he was not man enough to acknowledge and repair the wrong he had done." (Crétineau -Joly, v, 241).

On the day appointed by the king, April 2, 1767, every ship selected to carry out the edict was in the harbor assigned to it, in every part of the Spanish world, where there happened to be a Jesuit establishment. The night before at sundown the captain had opened the letter which had the threat on its envelope: "Your life is forfeited if you anticipate the day or the hour." He obeyed his instructions; and early in the morning the Fathers in the college of Salamanca, Saragossa, Madrid, Barcelona and all the great cities, as well as in every town where the Jesuits had any kind of an establishment, heard the tramp of armed men entering the halls. The members of the household were ejected from their rooms, seals were put on the doors, and the community marched down like convicts going to jail. Old men and young, the sick and even the dying, all had to go to the nearest point of embarkation. Not a syllable were they allowed to utter as they tramped along, and no one could speak in their defence without being guilty of high treason. When they reached the ships, they were herded on board like cattle and despatched to Civita Vecchia, to be flung on the shores of the States of the Pope, whose permission had not even been asked; nor had any notice been given him. It was a magnificent stroke of organized work, and incidentally very

profitable to the government, for at one and the same moment it came into possession of 158 Jesuit houses, all of considerable value as real estate and some of them magnificent in their equipment. How much was added to the Spanish treasury on that eventful morning, we have no means of computing.

There was one difficulty in the proceedings, however. The supply of ships was insufficient, for 2,643 men had to be simultaneously cared for; but their comfort did not interfere with the progress of the movement. "They were piled on top of each other on the decks or in the fetid holds," says Sismondi, "as if they were criminals." It was worse than the African slave-trade. Saint-Priest thinks "it was a trifle barbarous, but the precipitation was unavoidable." It was indeed a trifle barbarous and the precipitation was not unavoidable.

In rounding up the victims, the king and the ministers were naturally anxious about the effect it might have upon many of the best Spanish families who had sons in the Order; notably the two Pignatellis, who were of princely lineage. Inducements were held out to both of them to abandon the Society, but the offer was spurned with contempt. Indeed very few even of the novices failed in this sore trial. As for the Pignatellis they were the angels of this exodus, particularly Joseph, whose exalted virtue is now being considered in Rome in view of his beatification. He was at Saragossa when the royal order arrived, and though suffering with hemorrhages, he started out afoot on the weary journey to Tarragona, and from there to Salu, nine miles further on, where nineteen brigantines were assembled to receive this first batch of 600 outcasts. He was so feeble that he had to be carried on board the ship.

From there, they set sail for Civita Vecchia, where they arrived on May 7, but were not allowed to land.

Even the generally fair Schoell describes the Pope's action in this instance as "characterized by the greatest inhumanity." On the contrary, it would have been an act of the greatest inhumanity to receive them. There were some thousands of Portuguese Jesuits there already, who had been flung on the shore unannounced, and in that impoverished region there was no means of providing them with food or medicine or even clothes and beds. To have admitted this new detachment of 600 who were merely the forerunners of 4,500 more, and who, in turn were to be followed by all the Jesuits whom Tanucci would drive out of the Neapolitan Kingdom, and those whom Choiseul would hasten to gather up in France, the result would have been that ten or fifteen thousand Jesuits without money or food or clothing, some of them old and decrepit and ill, would have to be cared for and the native population in consequence would be subjected to a burden that would have been impossible to bear. It was "inhuman" no doubt, but the inhumanity must be ascribed to Charles III who had plundered these victims, and not to Clement XIII who would have died for them. His first duty was to his own people and his next was to proclaim to the world and to all posterity, the grossness of the insult as well as the injustice inflicted on the Vicar of Christ by the Most Catholic King, Charles III. Nor were the "unhappy wretches," as Böhmer-Monod call them, "received by cannon shot, at the demand of their own General, who had trouble enough with the Portuguese already on his hands;" (p. 274) nor did the Jesuits, as Saint-Priest adds: "vent their rage against Ricci and blame his harsh administration, as the cause of all their woes." Ricci was begging for bread to feed his Portuguese sons at that time, and he certainly would not have received those from Spain with a cannon shot;

nor would the Jesuits have vented their rage against him and blamed his harsh administration, especially as his administration was the very reverse of harsh; and, finally, Jesuits were not accustomed to vent their rage against their superior.

Sismondi (*Hist. des Français*, xxix, 372) says that "many of them perished on board ship, and Schoell describes them as lying on top of one another on deck for weeks, under the scorching rays of the sun or down in the fetid hold." The filthy ships finally turned their prows towards Corsica where arrangements had been made for them to discharge their human cargo. It took four days to reach that island, but Paoli was just then fighting for the independence of his country, and French ships which were aiding Genoa occupied the principal ports. At first the exiles remained in their ships, but, later, they were allowed to go ashore during the day. Meantime, a vessel had been despatched to Spain for instructions and when it returned on July 8, the "criminals" were ordered to go to Ajaccio, Algoila or Calvi. They reached Ajaccio on July 24, and as they were then in a state of semi-starvation, Father Pignatelli went straight to the insurgent camp, though at every step he risked being shot or seized and hanged, but he did not care, he would appeal to Paoli's humanity. He was well received, help was sent to the sufferers, and they were given liberty to go where they chose on the island.

They remained there a month and were then sent to the town of Saint-Boniface, where they bivouacked or lived in sheds until the 8th of December, when they were ordered to Genoa. This time the number of brigantines in which they embarked had been reduced from thirteen to five, though the number of the victims had considerably increased; but that mattered little; they finally reached the mainland but were not per-

mitted to go ashore. Meantime, other Jesuits had arrived and they now numbered 2,000 or 2,400. After a short delay in the harbor, they made their way separately or in groups to different cities in the Papal States, chiefly to Bologna and Ferrara.

Their ejection from the Two Sicilies was a foregone conclusion, for it was ruled by the terrible Bernardo Tanucci, whom Charles III on his accession to the throne of Spain had left as regent during the minority of Ferdinand IV. Tanucci was a lawyer who began his career in a most illegal fashion by exciting riots in Pisa against his rival Grandi. They had quarrelled about the discovery of the Pandects of Justinian. He next drew the attention of Charles by assailing the right of asylum for criminals, which he maintained was in contravention of all law human and divine. "He attacked the prerogatives of the Court of Rome and of the nobles of Naples, with more fury than prudence," says de Angelis (*Biographie universelle*). Subsequently he showed himself the enemy of the Church in every possible way, and, meantime, so neglected to provide for the security of the State that during the war of the Pragmatic Sanction, King Charles had to sign an act of neutrality at the mouth of the cannons of a British man-of-war. His political incapacity continued to injure the country during the reign of Ferdinand until it was no longer reckoned among the military powers of Europe. Meantime, he kept the young king in ignorance of everything so as to maintain himself in power. He robbed the courts of justice of their power; drew up the Caroline Code which was never published; ruined the finances of the country, as well as its industry and agriculture, and allowed men of the greatest ability and learning to die in penury. In brief, says his biographer, "Tanucci's reputation both before and after his death is a mystery.

It is probably due to his prominence as a bitter enemy of the Holy See. He seized Beneventum and Pontecorvo which belonged to the Patrimony of Peter; he suppressed a great number of convents, distributed abbeys to his followers, fomented dissensions against the bishops and, of course, persecuted the Jesuits."

When Charles III of Spain expelled the Society from Spain everyone knew what was going to happen in Sicily, and news was eagerly expected from the peninsula. While they were waiting, an eruption of Vesuvius took place, which the excitable Italians regarded as a sign of God's wrath. Penitential pilgrimages were organized to avert the danger and angry murmurs were heard against the government. To quell the tumult, Tanucci sent out word that the Jesuits would be undisturbed, though ships were at that time on their way to carry off the victims. The young king's signature to the decree had, however, to be procured, but he angrily refused to give it until the official confessor, Latelle, the retired Bishop of Avellino entreated him to yield, saying that he himself would answer for it on the Day of Judgment. The prelate did not know that he himself was to die at the end of the month. The expulsion took place in the usual dramatic fashion. At midnight of November 3, 1767, squads of soldiers descended on every Jesuit establishment in the land. The doors were smashed in; the furniture shattered; all the papers seized, both official and personal, and then surrounded by platoons of soldiers, the Fathers were led like criminals through the streets to the nearest beach with nothing but the clothes on their backs. The whole affair was managed with such lightning-like rapidity, that though the prisoners had been taken from their houses at midnight, they were out at sea before dawn and were heading for Ferrara.

At Parma another Spanish prince ruled. He was still a child, however, but his minister was du Fillot, a statesman of the school of Tanucci and Choiseul. The expulsion took place simultaneously on the night of February 7, 1768 at Piacenza, Parma, San Domino and Busseto. In the first city, all the available vehicles of the place had been requisitioned. At seven o'clock at night a dozen soldiers entered the house. Later, an officer, two adjutants and a magistrate appeared, read the decree, the fourth article of which declared that any one not a priest or professor who would take off the habit of the society would be received among the faithful subjects of his royal highness. The fifth announced that the innate clemency of his highness accorded an annual pension of sixty *scudi* to the professed and forty to the brothers who were his subjects. The scholastics were to get nothing. In a quarter of an hour they were hurried to the citadel where carriages and carts were waiting and were driven all night at top speed to Parma, where they arrived at day break. Passing through the city they caught up with those who had been expelled from the other places. Half an hour's rest and a bite to eat were allowed and then the journey was continued on to Reggio and Bologna. Not to be outdone in zeal for the king, the Knights of Malta drove them from the island on April 22, 1768. The expulsion at Parma was disastrous not only to the Jesuits but to the Pope. Parma was his fief, and he protested against the action of the duke. It was precisely what the plotters were waiting for. France immediately seized the Comtat Venaissin, and Naples took possession of Beneventum, both of which belonged to the Patrimony of St. Peter. Of course, the Jesuits were immediately expelled and their property confiscated.

The expulsion in Spanish America meant the seizure of at least 158 establishments belonging to the Jesuits in Mexico, New Granada, Ecuador, Peru and Chili. It involved the flinging out into the world of 2,943 Jesuits, some of them old and infirm and absolutely unable to earn their living. Of those who embarked at Valparaiso sixty were drowned in the wreck of the ship "Our Lady of the Hermitage." Carayon gives some interesting diaries of the journeys of these exiles (*Doc. inédits*, xvi), while Hubert Bancroft in his monumental work of thirty-nine volumes about the Pacific Coast furnishes abundant and valuable information about the exodus from the missions of Mexico. The victims underwent the same sufferings as their Portuguese brethren in the long journeys over mountains and through the primeval forests and in the long, horrible crossing of the ocean to their native land, which they were thought unworthy to enter.

CHAPTER XVII

THE FINAL BLOW

Ganganelli — Political plotting at the Election — Bernis, Aranda Aubeterre — The Zelanti — Election of Clement XIV — Renewal of Jesuit Privileges by the new Pope — Demand of the Bourbons for a universal Suppression — The Three Years Struggle — Fanaticism of Charles III — Menaces of Schism — Moñino — Maria Theresa — Spoliations in Italy — Signing the Brief — Imprisonment of Father Ricci and the Assistants — Silence and Submission of the Jesuits to the Pope's Decree.

As early as 1768, the Bourbon courts let it be known that they would make a formal demand for the suppression of the Society throughout Christendom. On January 14 of that year, Cardinal Torregiani wrote to the papal nuncio at Madrid as follows: "His Holiness is horrified at the attitude of the king, and indignant that the demand should be accompanied by threats to force his hand, so as to wring from him a concession which is in violation of divine, natural and ecclesiastical law. If any mention of it is made to you again, dismiss immediately the person who dares to suggest it." That stinging rebuke, however, did not halt the stubborn Charles, and in the January of 1769 the coalition began its attack. First came the Spanish representative who presented himself for an audience on the eighteenth. The Pope received him with dignified reserve; gave expression to the intense pain caused by the request, and then, bursting into tears, withdrew. On the twentieth and twenty-second respectively, Orsini, representing Naples, made his appearance and after him Aubeterre, on behalf of France. They were both abruptly dismissed. The French document was especially insulting. It advised

the Pope to admit the demand on the ground that it was based on a sincere and well-informed zeal for the progress of religion, the interest of the Roman Church, and the peace of Christendom. The use of the expression "Roman" Church was an evident hint at schism.

On January 25, a formal reply was sent to the three courts, informing them that "the Pope could not explain the deplorable audacity they had displayed in adding to the sorrows that already overwhelmed the Church, a new anguish the only purpose of which was to torture the conscience and distress the soul of His Holiness. An impartial posterity would judge if such acts could be regarded as a new proof of that filial love which these sovereigns boast of having for His Holiness personally, and an assurance of that attachment which they pretend to show for the Holy See." On January 28, Cardinal Negroni told the ambassadors: "You are digging the grave of the Holy Father." The prophecy was almost immediately fulfilled, for on February 2 Clement XIII died of a stroke of apoplexy. He had officiated at the ceremonies of that day, and had shown no sign of illness. The blow was a sudden one, and there is no doubt that this joint act of the Bourbon kings had caused his death. De Ravignan does not hesitate to describe him as a martyr who died in defence of the rights of the Church. He is blamed by some for "his lack of foresight in not yielding to the exigencies of the times." But there were other "exigencies of the times" besides those formulated by the men "who knew not the secrets of God, nor hoped for the wages of justice, nor esteemed the honor of holy souls," and the Pope's foresight was not limited by the horizons of Pombal, Choiseul and Charles III. "His pontificate," as has been well said, "affords the spectacle of a saint clad in moral

strength, contending alone against the powers of the world. Such a spectacle is an acquisition forever." For it should not be forgotten that those arrayed against him in this fight were not aiming merely at the annihilation of the Society of Jesus. That was only a secondary consideration. Their purpose was to destroy the Church, and in its defence Pope Clement XIII died.

A new Pope was now to be elected and the alarming influence wielded by the statesmen of Europe in ecclesiastical affairs now assumed proportions which seemed to menace the destruction of the Church itself. In his "Clément XIII et Clément XIV" (p. 552) de Ravignan gives an extract from Theiner which is startling. In 1769, that is before the election, we find all the cardinals tabulated as "good;" "bad;" "indifferent;" "doubtful;" "worst;" "null." Their ages are given; their characters, their political tendencies. Among those marked "good" is Ganganelli; Rezzonico, the nephew of Clement XIII is in the category of the "worst;" the Cardinal of York is "null." There are eleven who are labelled "*papabili*," ten to be excluded and fourteen to be avoided. It is even settled who is to be secretary of State. Weekly instructions in this matter were sent from the court of Spain to its agents at Rome, whose motto was: "nec turpe est quod dominus jubet—nothing is base if the king orders it." They were at that time precisely the kind of men that the implacable Charles III needed to sustain him in his iniquitous measure: unprincipled clerics like Sales, or savages like Moniño, or Aspuru, who could write: "What matter that the charges are not proved? The accused has been condemned. We have not to establish his guilt." As for the flippant Bernis and the infidel Aubeterre, they were good enough for the royal debauchee, Louis XV. Aubeterre had been

a soldier, was now a diplomat and had lost his faith by contact with the revolting indecencies of the regency, while Bernis, says Carayon, was "a distinguished type of French vanity who talked much, schemed continually and fancied he controlled the conclave though he was only a fly on the wheel. He was not ashamed to admit that he owed his red hat to la Pompadour."

Bernis' correspondence with his government is valuable not only in showing how unscrupulous were the methods of coercion employed but in revealing the ultimate purpose of the conspirators, viz. the establishment of state churches in their several kingdoms. He and de Luynes were instructed to insist that the new Pope should: first, annul the Brief of Clement XIII against Parma; secondly, recognize the independent sovereignty of the Prince; thirdly, relinquish Avignon and the Comtat Venaissin to France, and Beneventum to Sicily; fourthly, exile Cardinal Torregiani, the prime minister of Clement XIII; fifthly, completely abolish the Society of Jesus; secularize its members, and expel Father Ricci, the General, from Rome. They let it be known that there would be no backing down on these five points.

It was chiefly to secure the suppression of the Society that the fight was to be made. The other matters could be left, if necessary, for future adjustment. If every other means failed, intimidation was to be resorted to. Indeed, as a preparation, veiled threats began to be heard from several quarters. Thus, for instance, Louis XV put his name to the following insulting letter: "My sincere and constant wish is," he said, "that the Barque of Peter should be entrusted to a pilot who is enlightened enough to appreciate the necessity of having the Head of the Church remain in the most perfect harmony with all

the sovereigns of the Roman Faith; and of being wise enough to avoid every inconsiderate measure prompted by indiscreet and extravagant zeal; in brief, one who will shape his policy by the rules of moderation, prudence and sweetness in keeping with divine wisdom and human politics." Such language from the "Most Christian King" was an outrage on the memory of Clement XIII; and the words "Roman Faith" contained, as on a previous occasion, a threat of schism. Schoell, the Protestant historian, says that "the formation of State Churches in the three kingdoms was clearly the avowed purpose of these plotters."

The "Zelanti" were in the majority, but that difficulty was soon disposed of by the veto power which had been granted to the Catholic sovereigns. Making full use of it, they shamelessly forbade the consideration of any candidate who was suspected of being unfriendly to them, with the result that the number of eligible candidates was speedily reduced to eleven; and as most of these latter were old or infirm they could not be even considered by the electors. At this point, Bernis protested against being excessive in the eliminations. Finally there were only two cardinals who could be considered *papabili*: Ganganelli and Stoppani.

On March 7, 1769, instructions arrived from Madrid emphatically insisting that the election of no Pope would be recognized who would not first bind himself to grant the five points insisted upon by the Bourbon kings, but when the two Spanish cardinals at Rome represented to Charles III that such a proposal to the electors would involve serious risks, the obstinate king insisted, nevertheless, that he would yield on three of the points, but that he would have to exact absolutely as a condition of election that the new Pope would promise to cancel the previous Pontiff's action

with regard to the Duke of Parma, and also suppress the whole Society of Jesus. He wanted the conclave to pass a decree to that effect. Even in the Parma affair, he was willing to relent, because as Clement XIII was dead, his ruling might be considered as having lapsed, but as for the Society of Jesus, nothing would satisfy him except its absolute extinction. That much was due, he said, to the three powerful monarchs on whom the Church depended for support. On the other hand, as it would not be proper to compromise the reputation of these kings by letting it be known that such a deal was being made, for it might happen to fail; it was thought better not to give any precise orders, but to leave to the discretion of those who were on the spot to determine what means should be employed for bringing about the desired results.

The project of getting a distinct decree from the conclave in the sense of the King of Spain was abandoned, but while the political cardinals would not hear of exacting a written promise, the ambassadors who were working on the outside, openly avowed that they had no scruples about it. Indeed, Aubeterre, the French ambassador, wrote to Choiseul in France complaining that he and his fellow-diplomats felt hurt that their proposal should be rejected for moral reasons, especially as they had secretly consulted an excellent canonist, who ruled that there would be no harm in imposing on the new Pontiff the obligation of fulfilling the contract inside of a year, dating from the day of his election. Not only was it permissible, he said, but, in the circumstances, it was imperatively urgent for the good of the Church. "The excellent canonist" here referred to was Azpuru, the Spanish ambassador, but as Cardinals Orsini, Bernis and de Luynes insisted that such a contract would be simoniacal, they were informed that if an unacceptable

Pope was elected there would be an immediate rupture of relations with the Holy See and the representatives of the three Powers would withdraw from Rome. They were further told that it was hoped that the fanatics, or Zelanti, would not drive them to such an extremity. D'Aubeterre who voiced the opinion of his associates went so far as to say, that any election which had not been arranged beforehand with the court would not be recognized.

Finally, after the conclave had been in session from February 13 to May 19, Cardinal Ganganelli was elected Pope and took the name of Clement XIV. He was considered "acceptable," especially by Spain. According to Cordara, however, his elevation to the pontifical throne was not due to the influence or the manipulations of the Spanish cardinals but was brought about as follows:— "From the beginning of the conclave two or three votes were deposited in his favor, but he was never seriously thought of as Pope. Indeed, Cardinal Castelli, whose learning and piety gave him great influence in the Sacred College, was strongly opposed to him. Suddenly, however, he changed his opinion and declared that, having considered the matter more thoroughly, he was convinced that in the actual circumstances, no one was better fitted for the post than Ganganelli. From that moment, those who had been opposed to him regarded him favorably. Even Rezzonico, the nephew of Clement XIII, who had many reasons to vote against him said he would take the opinion of the majority of the cardinals. Hence the only one against him was Orsini who said that "the Franciscan was a Jesuit in disguise." He was, therefore, after the fight had raged for 100 days, elected by forty-six out of forty-seven votes. The forty-seventh was his own, which he cast in favor of Rezzonico. It is not true that he had made a promise to suppress

the Society in case of election. Azpuru, the Spanish agent, wrote on May 8: "No one has gone so far as to propose to anyone to give a written or verbal promise"; and after May 13, he added: "Ganganelli neither made a promise nor refused it." Unfortunately some of his written words were interpreted as implying it.

Ganganelli was born in the town of Sant' Arcangelo, near Rimini, on October 31, 1705, and was baptised Giovanni Vincenzo Antonio, but took the name of Lorenzo when he became a Conventual of St. Francis. His life as a friar was characterized by piety and intense application to study. He was noted for his admiration of everything pertaining to the Society of Jesus, and, indeed, Pope Clement XIII when making him a cardinal said, "there is now a Jesuit in the Sacred College in the habit of a Franciscan." But "the purple seemed to change him," says Cordara, "and from that out he was more reserved in his manifestations of friendship." As Pope he was as simple in his way of life as when living with his community; he was gentle, affable, kind, rarely ruffled, never precipitate and never carried away by inconsiderate zeal. He would have made an admirable Pope in better times. But when he was given control of the Barque of Peter a wild storm was sweeping over the world. Venice, Parma, Naples, France, Spain and Portugal were arrayed against him — some of them threatening separation from the Church. Austria, the only Catholic government that remained, observed neutrality at first, but finally went to the wrong side. In brief, a fierce and united anti-religious element dominated all Catholic Europe, and the rest was Protestant.

Of course, immediately after his election, felicitations rained upon him, but as de Ravignan expresses it, "they were like flowers on the head of the victim

that was to be immolated." Indeed, even in the congratulations harsh notes were heard, as when France expressed its hope that the Holy See would show more condescension to the powers than usual, and when Spain "urgently called the attention of His Holiness to certain petitions which had been presented to him." The Spanish ambassador, Azpuru, reminded him in the very first audience that application had already been made to his predecessor for the suppression of the Jesuits. The representatives of France, Portugal and Naples chanted the same dirge. Before three months had elapsed, there was an explosion that shook Christendom. Following an accepted custom, the Pope issued the septennial Brief of indulgences in favor of the missionaries "to bestow the treasures of heavenly blessings on those who, to our knowledge, are laboring with indefatigable zeal for the salvation of souls. We include among these fervent apostles, the Religious of the Society of Jesus, and especially those whom our beloved son, Lorenzo Ricci, is to assign this year and afterwards, in various provinces of the Society, to that work; and we most certainly desire to promote and increase by these spiritual favors the piety and the active and enterprising zeal of those Religious."

It was a thunderbolt. Fierce protests were made in Spain, Naples, Parma and France. Choiseul, who, up to that time, had been suave in his malice, lost his temper completely and ordered the Ambassador Bernis not only to make a public demand for the suppression of the Society but to order the Pope to begin it inside of two months. "This Pope is trifling with us," he said; "and if he does not come to terms he can consider all relations with France at an end." He became grossly insulting and declared that "he had enough of this monkery;" he would upset the plans of the *Fratacci*; and annihilate his Roman finesse. "A monk was

always a monk," he said "and it was very hard for an Italian monk to be honest and frank in business matters." Choiseul's varnish of courtesy had been all rubbed off by the incident, and he wanted to know "who were going to win in the fight? the kings or the Jesuits? If I were ambassador at Rome," he wrote to Bernis, "I would be ashamed to see Father Ricci the antagonist of my master."

Bernis, Cardinal though he was, meekly replied: "Of course the kings must win, but only the Pope can make them win. However, he has to do it according to the prescriptions of canon law, and must save his own reputation as well as that of the clergy. Moreover, as he is a temporal sovereign, he has to consider the courts of Vienna, Turin and Poland, and all that takes time. Personally, he means to keep the promise already given to the three crowns to suppress the Society, and has shown his mind on that point by public acts against the Fathers. He will renew the promise explicitly and immediately, in a letter written in his own hand to the King of Spain. He is not feeble or false as you seem to think. Time will show that such is his purpose. But, first, the way to lose the battle with the Jesuit General is to begin now. The Pope cannot and will not do it without preparation. Secondly, France and Spain must agree on the time and manner of arriving at the extinction of the Jesuits. Thirdly, it would be wiser to restrict the suppression to the Papal States, and not attempt it in countries that are favorable to the Society. Fourthly, a good preliminary would be to forbid the reception of novices, as the Pope has already done in his own dominions. Marefoschi and I put that into his head. Fifthly, I also proposed the seizure of the archives, the appointment of a Vicar General, to whom Father Ricci will render an account of his administration."

Bernis' temporising, however, only exasperated the foes of the Society, especially Charles III. Nevertheless, he succeeded in inducing the Pope to write to Louis XV on September 30, and in this communication a promise was made to do all the king wanted. But that was not enough for Charles. To force the issue, he ordered all the Jesuit property in Spain to be put up at auction, and a copy of the decree was sent to the Pope. That was on November 8, and on November 13, a joint letter was sent by the three powers requesting Clement to publish a Brief *motu proprio*, that is on his own initiative, as if they had had nothing to do with it, approving all that the Bourbon princes had done against the Society; and also to send to their majesties the plan he proposed to follow in carrying out its complete suppression. Clement humbly submitted to the outrage, and seven days later, Bernis was able to write to Choiseul: "His Holiness has renewed in the strongest manner the two promises he had made to the Bourbon kings with regard to the Brief approving the missionaries, and the plan to suppress the Jesuit Order. He has commissioned me to positively assure the ministers of the powers on that point."

Spain wanted even more than that; and on November, 22d, Azpuru told the Pope that if he did not send a manuscript letter to the king promising the suppression, extreme measures would be resorted to, and the rupture of relations which had been begun in 1767 and which was so disastrous to the Church in Spain would be carried to its limit. He was not exaggerating, and the nuncio at Madrid wrote that the king was so set on his purpose, that they did not know what mad thing he might do to gain his point. The general impression was that Charles was on the verge of insanity.

To quiet him, the Pope wrote, on November 30, to say positively that he would carry out the will of the courts. "We have gathered all the documents," he said, "that are needed for writing the *motu proprio* agreed upon; so as to justify to the whole world, the wise conduct of your majesty in expelling the Jesuits, as troublesome and turbulent subjects. As we are carrying on our government, unaided, although crushed by the weight and multiplicity of questions that have to be settled, you will understand that it is not forgetfulness but merely the unavoidable delay required to bring this important matter to a successful issue." Indeed at that time Clement had secluded himself from everyone. He was in constant fear of being poisoned, and had his food prepared by a Cordelier lay-brother. "We beg Your Majesty," he continued, "to put your entire confidence in us, for we have fully resolved to act, and we are preparing to give to the public incontestable proofs of our sincerity. We shall submit to the wisdom and intelligence of Your Majesty a plan for the total extinction of this Society; and Your Majesty will receive it shortly. We shall not cease to give genuine proofs of our attachment and our veneration for Your Majesty, to whom in the plenitude of our paternal affection we give our apostolic benediction" (De Ravignan, "Clément XIII et Clément XIV," I, 295).

Bernis gave himself the credit of having got the Pope to write this letter, and said that now: "His Holiness could not escape carrying out his promise. He will be forced to do it, in spite of his unwillingness, for he knows that the king is too intelligent not to publish the letter, and the Pope will be disgraced if he does not keep his word" (Saint-Priest, p. 131). Thus six months after his election, he was bound by a written

and absolute promise to suppress the Society; though he was continually saying "*questa suppressione mi darà la morte*" (this suppression will kill me). At this stage of the proceedings little Naples was becoming obstreperous. Tanucci had seized the Greek College and expelled the Jesuits. He then claimed the property of all religious communities, and when remonstrated with, he replied that "he was going to keep on thwarting every order that came from Rome, until the Society of Jesus was abolished." In 1770 the Pope cancelled the excommunication of the Duke of Parma to gratify the sovereigns, but the satisfaction that ensued did not last long. Cardinal Pacca, who was quasi-nuncio at Lisbon just then, notes the disorders prevalent in the country especially in the University of Coimbra, where the worst kind of teaching was permitted.

On July 3, 1770, Bernis wrote to Choiseul: "I heard that the Founder of the Passionists, Paul of the Cross, has warned the Pope to watch over his kitchen, and hence Brother Francisco who looks after the Pope's household has redoubled his vigilance. I do not know if it is on account of this warning, but in any case the Pope has gone to some mineral springs for treatment and is to be there for the next fortnight." Ten days afterwards, Choiseul replied: "I cannot imagine the Pope is so credulous or so cowardly as to be so easily frightened by reports about attempts on his life. The Society of Jesus has been looked upon as dangerous because of its doctrines, its Institute and its intrigues in the countries from which they have been expelled; but they have not been accused of being poisoners. It is only the base jealousy and fanatical hatred of some monks that could suspect such a thing. The General of the Passionists might have dispensed himself from giving such indiscreet advice to the Pope, which seems to have aggravated

the illness of which he was already complaining." As this General of the Passionists was no other than the saintly Paul of the Cross, who has been since raised to the honors of the altar, one may form some idea of the infamous devices resorted to in all this business. Far from being unfriendly, Paul of the Cross writes: "I am extremely pained by the sufferings of the illustrious Company of Jesus. The very thought of all those innocent religious being persecuted, in so many ways, makes me weep and groan. The devil is triumphing; God's glory is diminished, and multitudes of souls are deprived of all spiritual help. I pray, night and day that, after the storm is passed, God who gives both life and death may resuscitate the Society with greater glory than before. Such have been always, and such still are, my feelings towards the Jesuits."

The fact is, however, that the Pope was really frightened. His cheerfulness had vanished, his health had failed, and his features wore an anxious and haunted look. He kept in seclusion, and, as has been said, would let no one prepare his meals but his fellow-friar, Brother Francisco, who remained with him till the end. He was evidently fighting for time; hoping, no doubt, that something might occur to absolve him from his promise. But his enemies were relentless. Charles III was more than fanatical in his insistency, and finally Clement appointed Marefoschi, an open enemy of the Jesuits, to prepare the Brief. The task was joyfully accepted, but the Pope discovered that it was not written in the usual pontifical style. That excuse, however, was regarded by his assailants, as a trick, and they complained of it bitterly. Then it was alleged that the Empress Maria Theresa, who was not averse to the Jesuits, had to be consulted. Indeed, she had given out that as long as she lived they had nothing to fear in her dominions, but she

failed to keep her word. Subsequently, a promise was given not to allow Father Ricci to have a successor or to admit novices into the Order; then a general council was proposed to decide the question, but all was of no avail.

At this point, December 25, 1770, Choiseul fell from power, and the world began to breathe for a short spell, hoping that this might affect the situation, but d'Aiguillon, his successor, was just as bad. Moreover, Saint-Priest, in his "*Chûte des Jésuites*" (p. 127) uses the incident for a nasty insult. He attributes Choiseul's fall to the regard that Madame du Barry had for the Society. "Thank God!" exclaims de Ravignan, "the Society has never had such a protectress." She was admired by Voltaire, who hailed her as another Egeria, but no Jesuit ever sought her protection. Their only advocate at the court at that sad period was the saintly daughter of the king, who became a Carmelite nun to expiate her father's sins. The real cause of Choiseul's downfall was that Maupeou showed to Louis XV some of Choiseul's letters urging parliament "not to yield in the fight, for the king would sustain the Society with all his power." "It was not hard," says Foisset in "*Le Président des Brosses*" (p. 302), "for du Barry to persuade the king that those letters were meant to incite the parliament to rebellion against him." She hated Choiseul who, though willing to pay court to Pompadour, had no respect for the low and coarse du Barry.

At this point, the Pope offered another inducement to the King of Spain: the canonization of Palafox, whom Charles III worshipped, but that failed, though a little respite was gained by the help of the king's confessor; and certain discussions with regard to the restitution of the papal territories also contributed

to delay the disaster. The year 1771 had now been reached, and to afford some satisfaction to the foe, the Pope established a commission or congregation of cardinals to examine the financial conditions of the Society. At its head was the fierce Marefoschi, who began by seizing the Roman Seminary. Thus matters dragged on till 1772. Up to that time very little progress had been made, and people were beginning to talk about the impossibility of abolishing the whole Order, or even a part of it without "proper juridical investigation." Even Bernis told his government that "there was too much heat in this Jesuit affair to permit the Pope to explain his real thoughts about the suppression;" but, though Aranda was out of office and Choiseul likewise, the implacable Charles III was determined to put an end to the delay and instead of Azpuru, he sent the fierce José Moñino, otherwise known as Florida Blanca to be his ambassador in Rome.

Under an affable and polished exterior Moñino was in reality very brutal. He simply terrorized the Pope, who put off receiving him for a week after his arrival and invented all sorts of excuses not to see him. When at last they met, the Pope was pale and excited but Moñino had resolved to end the siege. He dismissed absolutely all question of a reform of the Order. What he wanted was suppression, or else there would be a rupture with Spain. In vain the Pope entreated him to wait for Ricci's death; but the angry minister rejected the offer with scorn, and the Pope after being humiliated, insulted and outraged, withdrew to his apartments, exclaiming with sobs in his voice: "God forgive the Catholic King." "It was Moñino," said a diplomat then at Rome, "who got the Brief of 1773; but he did not obtain it; he tore it from the Pope's hand." Under instructions from Charles III, Moñino told the Pope, "I will disgrace you by publishing the

letter you wrote to the king," and he laid before the Pontiff a plan drawn up by himself and the other ministers of Charles III to carry out the suppression. De Ravignan condemns Crétineau-Joly for having published this paper. "It would have been better to have left it in the secret archives."

In Moñino's plan of action he declares that "it was not advisable to enter into details; so as not to allow any ground for discussion, as it would do harm to religion and uselessly defame the character of the Jesuits." The king's reasons had already been made known to the Holy See. They were three in number. The first was "they had caused the Sombrero Riot in Madrid;" the second: "their moral and doctrinal teaching was bad;" the third, and this was the most extraordinary of all: "they had always persecuted the holiest bishops and persons in the Kingdom of Spain." The last item probably referred to Palafox. His Majesty had not yet revealed the important secret which he kept "locked in his royal heart." All the terrible statements of the documents alleged to have been seized by Marefoschi were to be of no use, when compared with the Riot of the Sombreros.

Meantime conditions were every day growing worse in Europe. The publications of Voltaire and his friends were destroying both religion and morality. The fulminations of the Pope against these books availed little, and meantime he was about to crush the men who were best able to face the enemy. Finally, poor Poland was being cut up by Prussia, Russia and Austria and the Pope was powerless to prevent it. On the other hand, there were some consolations. Thus in 1771 the Armenian patriarch and all his people renounced Nestorianism and returned to the unity of the Church. Between 1771 and 1772 seven thousand families and their ministers in the country of Sackelva

abandoned Socinianism, and became Catholics. Again, wonderful conversions were made in Transylvania and Hungary, not only among Protestants but among the schismatical Greeks. Similar triumphs had been achieved in Armenia and Syria among the subjects of the Grand Turk, and the whole peninsula of Italy under the eyes of the Pope was in a transport of religious zeal. The peculiarly interesting feature about all this was that it was the work of the members of the Society of Jesus. But that did not check the progress of the anti-Christian plot of the Catholic kings of Europe to obliterate from the face of the earth the organization which even in its crippled condition and in the very last moments of its existence was capable of such achievements. Cardinal Migazzi, the Archbishop of Vienna, called the Pope's attention to this fact, but without avail.

Up to this time, Maria Theresa had been the devoted friend of the Society. She had even said she would never cease to be so, but yielding to the influence of her son, Joseph II, and of her daughter, the Queen of Naples, she consented to their suppression, on condition that she could dispose arbitrarily of their property (Clément XIII et Clément XIV, I, 362.) The illustrious queen displayed great worldly prudence in withdrawing her affections. This desertion destroyed the last hope that the Pope had cherished of putting off the Suppression. Moñino returned to the attack again and received an assurance from Clement that the document of suppression would be ready in eight days, and copies would be sent to the Kings of Spain, France and Naples. Meantime, as a guarantee, he began the work in his own States. Under all sorts of pretexts, individuals and college corporations were haled to court; and official visits were made of the various establishments. On March 10, 1773, Malvezzi,

the Archbishop of Bologna, applied to the Pope for "permission to dissolve the novitiate, if it would seem proper to do so." If you think well of it, I shall carry that measure into effect, as soon as I arrive. I also judge it advisable to shut up St. Lucia, by dismissing the Jesuit theologians and philosophers. In doing so, Your Holiness will be dispensed from the trouble of investigating and will thus avoid the publicity of any notable offence which an examination might reveal."

There were two difficulties in the way, however. The people objected to the expulsion, and the Jesuits refused to be released from their vows. The latter obstacle was thought to be overcome by tearing off the cassocks of the young men and sending them adrift as laymen, and when the rector, Father Belgrado, who besides being a theologian was one of the foremost physicists and mathematicians of the day, and had been the confessor of the Duke and Duchess of Parma, informed the archbishop that dispensation from substantial vows must come from the Pope and from no one else, that did not stop Malvezzi. He had the rector arrested and exiled; and with the help of a band of soldiers expelled the scholastics from the house. He then wrote to the Pope regretting that he had not proceeded more rapidly. Besides this, Frascati was taken from the Jesuits and given to the Cardinal of York, who asked for it, though his royal pension had made him already immensely wealthy. Similar visitations were made in Ferrara and Montalto, and the looting became general.

In Poland, as we learn from "*Les Jésuites de la Russie blanche*," the spoliation had started even before the promulgation of the edict. Libraries were broken up and the books were often used to kindle bonfires; the silver of the churches was melted down and sold,

and medals and chains from statues were seen on the necks of abandoned women. Even the cattle on the farms were seized. The Jews were especially conspicuous in these depredations.

All this was the prelude of the fatal Brief, which was signed on July 21, 1773, but was not promulgated until August 16 of that year. Theiner is the only author who gives August 17 as the date. As a matter of fact it was held up by Austria so as to gain time to prevent the secular clergy from seizing the property. The preparation of the Brief was conducted with the profoundest secrecy. Even on July 28, the French Ambassador wrote to D'Aiguillon; "the Pope is doing nothing in the Jesuit matter." He was unaware that not only was the Brief already signed but that a *Congregatio de rebus extinctæ Societatis* (a Committee on the affairs of the Extinct Society) had been appointed, and that its members had been bound under pain of excommunication not to reveal the fact to any one. However, Bernis found it out on the 11th, and complained that he had not been consulted. He wrote as follows: "Last Friday, the Pope summoned Cardinals Marefoschi, Casali, Zelada, Corsini and Caraffa, and after having made them take an oath, he put a Brief in their hands, which constituted them members of a congregation which was to meet every Monday and Thursday to discuss whatever concerned the Jesuit establishments, their benefices, colleges, seminaries, foundations, and such matters. It held its first meeting last Monday. Macedonio, the Pope's nephew, was the secretary; Alfani, a prelate, was the assessor; and Fathers Mamachi, a Dominican, and de Casal, a Recollect, were consulting theologians. The last two mentioned are men of repute."

"The 16th day of August 1773, the day of sad memories," writes de Ravignan, "arrived. Towards

nine at night, Macedonio went to the Gesù and officially notified the General of the Brief that suppressed the Society throughout the world. He was accompanied by soldiers and officers of the police to keep order, though no one dreamed of creating any trouble. At the same hour, also by command of the Pope, other distinguished prelates and ecclesiastics gave notice of the Brief to the various Jesuit rectors in Rome. They also were accompanied by soldiers and notaries. Seals were put on the archives, the accounts, the offices of the treasurers and the doors of the sacristies. The Jesuits were suspended from all ecclesiastical functions such as confessions and preaching, and they were forbidden, for the time being, to leave their houses. The Father General and his assistants were carried off to jail." "Such," said Schoell (xliv, 84), "was the end of one of the most remarkable institutions that perhaps ever existed. The Order of the Jesuits was divided into five nations, Italian, Portuguese, Spanish, French and German, each one of which had a representative living with the General. In 1750 the organization comprised 39 provinces, had 84 professed houses, which were residences where the most experienced members worked unceasingly for the Order without being distracted by public instruction. There were 679 colleges, 61 novitiates, 176 seminaries, 335 residences, and 273 missions. There were 22,589 members of whom 11,293 were priests."

This official act of the Pope really added very little to the temporal injury already done to the Order in Spain, France and Portugal where they had already been robbed of everything. But to be regarded as reprobates by the Pope and branded as disturbers of the peace of the Church was a suffering with which all they had hitherto undergone bore no comparison.

Nevertheless, they uttered no protest. They submitted absolutely and died without a murmur, and in this silence they were true to their lifelong training, for loyalty to the See of Peter had always been the distinctive mark of the Society of Jesus from the moment that Ignatius Loyola knelt at the feet of the Sovereign Pontiff, for his approval and blessing. When the blow fell, the Society was found to be faithful. If it had during its lifetime achieved something for the glory of God and the salvation of souls; if it had been constantly appealed to for the most dangerous missions and had accepted them with enthusiasm; if it had poured out its blood lavishly for the Faith; if it had given many glorious saints to the Church, now, in the last terrible crisis which preceded the French Revolution and perhaps precipitated it, when the ruler of the Militant Church judged that by sacrificing one of his legions he could hold back the foe, the Society of Jesus on being chosen did not hesitate; it obeyed, and it was cut to pieces. Not a word came from the heroic band to discuss the wisdom or the unwisdom of the act. Others protested but not they. Those who condemned Clement XIV were not Jesuits, though their enemies said they were. On the contrary, the Jesuits defended and eulogized him and some of them even maintained that in the terrible circumstances in which he found himself, he could not have done otherwise. The Suppression gave them the chance, which they did not miss, to prove to the world the solidity of virtue that reigned throughout the Order, and to show that their doctrine of "blind obedience" was not a matter of mere words, but an achievable and an achieved virtue. They would have stultified themselves had they halted when the supreme test was asked for, and so they died to uphold the judgment of the Vicar of Christ, and in similar

circumstances would do it again. They had preached sermons in every part of the world, but never one like this. Nor was it a sublime act such as some individual saints might have performed. It was the act of the whole Society of Jesus.

Silent themselves, they did their best to persuade others to refrain from all criticism. One example will suffice. It was after the Pope's death when the ex-Jesuits at Fribourg held a funeral service in their collegiate Church of St. Nicholas. The whole city was present, and the preacher, Father Matzel, amid the sobs of the congregation uttered these words: "Friends! beloved Friends of our former Society! whoever and wherever you may be! If ever we have had the happiness to be of help and comfort to you by our labor in city or country; if ever we have contributed anything to the cause of Christianity in preaching the word of God or catechising or instructing youth, or laboring in hospitals or prisons, or writing edifying books now, on this occasion, although in our present distress we have many favors to ask of you, there is one we ask above all and we entreat and implore you to grant it. It is never to speak a word that would be harsh or bitter or disrespectful to the memory of Clement XIV, the Supreme Head of the Church of Christ."

The famous Brief is designated by its first words, *Dominus ac Redemptor*. Its general tenor is as follows: It begins by enumerating the various religious orders which, in course of time, had been suppressed by successive Popes, and it then gives a list of the privileges accorded to the Society by the Holy See, but it notes that "from its very cradle" there were internal and external disagreements and dissensions and jealousies, as well as opposition to both secular and ecclesiastical authority, chiefly because of the excessive privileges that

had been granted to it by the different Sovereign Pontiffs. Its moral and dogmatic theology also gave rise to considerable discussion, and it has frequently been accused of too great avidity in the acquisition of earthly goods. The Pontiff merely declares that such "charges" were made against the Society; he, in no place, admits that the "charges" were based on truth. These accusations, he continues, caused much chagrin to the Holy See, and afforded a motive for several sovereigns of Europe to range themselves in opposition to the Society; while, on the other hand, a new confirmation of the Institute was obtained from Pope Paul IV of happy memory. That, however, did not succeed in putting an end to the disputes with the ordinaries or with other religious orders on many points, and notably with regard to certain ceremonies which the Holy See proscribed as scandalous in doctrine, and subversive of morality; nor did it avail to quell the tumult which ultimately led to the expulsion of the Society from Portugal, France, Spain and the Two Sicilies, and induced the kings of those countries to ask Clement XIII for its complete suppression. "Hence, finding that the Society of Jesus can no longer produce the abundant fruits for which it was instituted, and for which it was approved by so many Popes, and rewarded by so many privileges, we now abolish and suppress it. But as the purpose which we have set for ourselves and are eager to achieve is the general good of the Church and the tranquillity of the people, and, at the same time, to give help and consolation to each of the members of this Society, all of whom we tenderly cherish in the Lord, we ordain as follows with regard to them." He then explains the various ways in which each section of the Society is to be dealt with.

Such in general is the substance of this very long Brief. In it, however, there is not one word about the

decadence of the Society in its morality or its theology. The Pontiff merely says that many have "charged" them with such offenses. He even goes so far as to say that "he tenderly loved all of the individuals who composed the Society." The real purpose of it was to bring peace to the Church. Cahours in his "*Des Jésuites par un Jésuite*," (II, p. 278) says, "Every judge who passes a sentence affirms two things: the existence of a crime and the fitness of the penalty. Clement XIV pronounces on the second, but says nothing of the first. Hence the sentence is not something exacted by justice, but is merely an administrative measure called for by the embarrassment of the moment."

Was it legitimate? Yes; for the Holy See has a right to suppress what it has created.

CHAPTER XVIII

THE INSTRUMENT

Summary of the Brief of Suppression and its Supplementary Document.

THE Brief of Clement XIV which suppressed the Society begins by enumerating the various religious orders which have been treated in a similar manner at different periods in the history of the Church, but it omits to note that their extinction occurred only after a juridical examination. Thus, for instance, when Clement V suppressed the Knights Templars in 1321, he first ordered all the bishops of the world to summon the Knights who had chapters in their dioceses; to subject them to a regular trial and then to forward a report of their proceedings to Rome. When this was done a general council was convened at Vienne in Dauphiné to go over the whole matter and then submit its decision to the Pope. The council brought in a favorable verdict by a majority vote, although the Knights were very poorly defended, but the Pope, terrorized by Philip the Fair, ordered the dissolution of the Order. In the case of the Society there was a dissolution but no trial.

After recounting these facts, the Pontiff says: "Having before my eyes these and other examples of Orders suppressed by the Church and being most eager to proceed with perfect confidence in carrying out the purpose which shall be referred to later, we have left nothing undone to make ourselves acquainted with the origin, progress and actual condition of the religious order commonly known as the Society of Jesus. We have seen that it was established by its Holy Founder for the salvation of souls, the conver-

sion of heretics and especially of the heathen, and also for the increase of piety and religion. To accomplish these purposes its members were bound by a very strict vow of evangelical poverty both in common and individually, with the exception of its houses of study or colleges which are allowed to possess certain revenues, but in such wise that they could not be diverted or applied to the use of this Society.

“In consequence of these statutes and of others equally wise, our predecessor Paul III approved of the Society of Jesus, by his Bull of September 27, 1540, and allowed it to draw up rules and statutes to ensure its peace, its existence and its government; and although he had restricted this Society to sixty members, yet by another Bull dated February 28, 1543, he permitted the superiors to receive all who appeared to possess the proper qualifications for the work proposed. Subsequently, the same Pontiff by a Brief of November 15, 1549, accorded very great privileges to this Society and gave its Generals the power of accepting twenty priests as spiritual coadjutors and of conferring on them the same privileges, the same favor and the same authority as the Professed. His wish was and he so ordained that there should be no limit or restriction put on the number of those whom the General should judge worthy of being so received. Furthermore, the Society itself, all its members and their possessions were entirely withdrawn from all superiority, control and correction of bishops and taken under the protection of the Holy See.

“Others of our predecessors have exhibited the same munificent liberality to this order. In effect Julius III, Paul IV, Paul V, Gregory XIII, Sixtus V, Gregory XIV, Clement VIII and other Popes have either confirmed or augmented, or more distinctly defined and determined the privileges already conferred

on these religious. Nevertheless, the tenor and even the terms of these Apostolic Constitutions show that even at its inception the Society saw spring up within it various germs of discord and jealousies, which not only divided the members, but prompted them to exalt themselves above other religious orders, the secular clergy, the universities, colleges, public schools and even the sovereigns who had admitted and welcomed them in their realms. These troubles and dissensions were sometimes caused by the character of the Society's vows, by its power to admit novices to the vows, to dismiss from the Society, to present its subjects for ordination without any ecclesiastical title and without having made solemn vows. Moreover, it was in conflict with the decisions of the Council of Trent and of Pius V, our predecessor, both with regard to the absolute power arrogated by the General, as well as in other articles which not only relate to the government of the Society, but also on different points of doctrine, and in the exemptions and privileges which the ordinaries and other dignitaries both ecclesiastical and secular claim to be an invasion of their jurisdiction and their rights. In brief, there is scarcely any kind of a grave accusation that has not been brought against this Society, and in consequence, the peace and tranquillity of Christendom has been for a long time disturbed.

“Numberless complaints backed by the authority of kings and rulers have been urged against these religious at the tribunals of Paul IV, Pius V and Sixtus V. Thus, Philip II, King of Spain, laid before Sixtus V not only the urgent and grave personal reasons which prompted his action in this matter, but also the protest of the Spanish Inquisition against the excessive privileges of the Society. His majesty also complained of the Society's form of government, and of points in

the Institution which were disputed by some of the members of the Society who were conspicuous for their knowledge and piety, and he asked the Sovereign Pontiff to name a commission for an Apostolic visitation of the Society.

“As the zealous demands of Philip seemed to be based on justice and equity, Sixtus V appointed as visitor Apostolic a bishop generally recognized for his prudence, virtue and intellectual gifts. A congregation of cardinals was also instituted to dispose of the matter, but the premature death of Sixtus prevented any action. On the other hand, the first act of Gregory XIV on his accession to the Chair of Peter was to give by his Bull of June 28, 1591, the most extensive approval of the Institute. He confirmed and ratified all the privileges accorded by his predecessors, and especially that of dismissal from the Order without juridical procedure, that is to say without having taken any previous information, without drawing up any indictment, without observing any legal process, or allowing any delay, even the most essential, but solely on the inspection of the truth of the fact and without regard to the fault or whether it or the attendant circumstances sufficiently justified the expulsion of the person involved.

“Moreover, Pope Gregory absolutely forbade under pain of excommunication *ipso facto*, any direct or indirect attack on the institute, the constitutions, or the decrees of the Society, or any attempt to change them, although he permitted an appeal to himself or his successors, either directly or through the legates and nuncios of the Holy See, and also the right to represent whatever one might think should be added, modified or retrenched.

“However, all these precautions did not avail to silence the clamorous complaints against the Society.

On the contrary, strife arose everywhere about the doctrines of the Order, which many maintained were totally opposed to the orthodox faith and sound morality. The Society itself was torn by internal dissensions while this external warfare was going on. It was also everywhere reproached with too much avidity and eagerness for earthly goods and this complaint caused the Holy See much pain and exasperated many rulers of nations against the Society. Hence, to strengthen themselves on that point these religious, wishing to obtain from Paul V of happy memory a new confirmation of their Institute and their privileges, were compelled to ask for a ratification of some decrees published in the fifth general congregation and inserted word for word in his Bull of September 14, 1606. These decrees expressly declared that the Society assembled in general congregation had been compelled both by the troubles and enmities among the members, and by the charges from without, to formulate the following statute:-

““ Our Society which has been raised up by God for the propagation of the Faith and the salvation of souls, is enabled by the proper functions of its Institute which are the arms of the spirit to attain under the standard of the Cross the end it proposes, with edification to the neighbor and usefulness to the Church. On the other hand, it would do harm and expose itself to the greatest danger if it meddled in affairs of the world and especially with what concerns the politics and government of States. But, as in these unfortunate times our Order, perhaps because of the ambition or indiscreet zeal of some of its members, is attacked in different parts of the world and is complained of to certain sovereigns whose consideration and affection we have been bidden by St. Ignatius to preserve so that we may be more acceptable to God, and as, besides,

the good odor of Jesus Christ is necessary to produce fruits of salvation, this congregation is of the opinion that it is incumbent upon all to avoid as far as possible even the appearance of evil, and thus to obviate the accusations that are based on unjust suspicions. Hence, the present decree forbids all under the most rigorous penalties to concern themselves in any way with public affairs, even when invited to do so or when for some reason they may seem to be indispensable. They are not to depart from the Institute of the Society no matter how entreated or solicited, and the definitors are to lay down rules and to prescribe the means best calculated to remedy abuses in cases which may present themselves.'

"We have observed with bitter grief that these remedies and many others subsequently employed failed to put an end to the troubles, complaints and accusations against the Society, and that Urban VIII, Clement IX, Clement X, Clement XI, Clement XII, Alexander VII, Alexander VIII, Innocent X, Innocent XI, Innocent XII, Innocent XIII, and Benedict XIV were unable to give the Church peace. The constitutions which were drawn up with regard to secular affairs with which the Society should not concern itself, whether outside of these missions or on account of them, failed to have any result. Nor did they put an end to the serious quarrels and dissensions caused by members of the Society with the ordinaries and religious orders, or about places consecrated to piety, and also with communities of every kind in Europe, Asia and America; all of which caused great scandal and loss of souls. The same was true with regard to the practice and interpretation of certain pagan ceremonies which were tolerated and permitted in many places while those approved of by the Universal Church were put aside. Then, too, there was the use

and interpretation of maxims which the Holy See deemed to be scandalous and evidently harmful to morality. Finally, there were other things of great moment and of absolute necessity for the preservation of the dogmas of the Christian religion in its purity and integrity which in our own and preceding centuries led to abuses and great evils such as the troubles and seditions in Catholic states, and even persecutions of the Church in some provinces of Asia and Europe.

“All of our predecessors have been sorely afflicted by these things, among others Innocent XI of pious memory, who forbade the habit to be given to novices; Innocent XIII, who was obliged to utter the same threat; and, finally, Benedict XIV, who ordered a visitation of the houses and colleges of our dear son in Christ, the most faithful King of Portugal and the Algarves. But the Holy See derived no consolation from all this; nor was the Society helped; nor did Christianity secure any advantage from the last letter, which had been rather extorted than obtained from our immediate predecessor Clement XIII (to borrow the expression employed by Gregory X in the Ecumenical Council of Lyons.)

“After so many terrible shocks, storms and tempests, the truly faithful hope to see the day dawn which will bring peace and calm. But under the pontificate of our predecessor Clement XIII, the times grew more stormy. Indeed, the clamors against the Society augmented daily and in some places there were troubles, dissensions, dangerous strifes and even scandals which, after completely shattering Christian charity, lighted in the hearts of the faithful, party spirit, hatred and enmity. The danger increased to such a degree that even those whose piety and well-known hereditary devotion to the Society, namely our very dear sons in Jesus Christ, the Kings of France, Spain, Portugal and

the Two Sicilies, were forced to banish from their kingdoms, states and provinces all the religious of this Order; being persuaded that this extreme measure was the only means of remedying so many evils and putting an end to the contentions and strife that were tearing the bosom of Mother Church.

“ But these same kings, our very dear sons in Jesus Christ, thought that this remedy could not be lasting in its effects or could avail to tranquillize Christendom unless the Society was altogether abolished and suppressed. Hence, they made known to Clement XIII their desire in this matter and asked him with one accord and with all the authority they possessed, adding also their prayers and entreaties to bring about in that way the perpetual tranquillity of their subjects and the general good of the Church. But the sudden death of that Pontiff checked all progress in the matter. Hardly, however, had we, by the mercy of God, been elevated to the Chair of St. Peter, than the same prayers were addressed to us, the same insistent demands were made and a great number of bishops and other personages illustrious by their learning, dignity and virtue united their supplications to this request.

“ Wishing, however, to take the surest course in such a grave and important matter, we believed we needed a much longer time to consider it, not only for the purpose of making the most exact examination possible and then to deliberate upon the most prudent methods to be adopted and also to obtain from the Father of Light His especial help and assistance, we offered our most earnest prayers, mourning and grieving over what was before us, and we entreated the faithful to come to our aid by their prayers and good works. We have especially thought it advisable to find out upon what basis this widespread feeling rested with re-

gard to the Society, which had been confirmed and approved in the most solemn manner by the Council of Trent. We discovered that the council mentions the Order only to exempt it from the general decree passed for other Orders. The Jesuit novices were to be admitted to profession if judged worthy, or they were to be dismissed from the Society. Hence the council (Session 25, c. xvi, de reg.) declared that it wished to make no innovation nor to prevent these religious from serving God and the Church in accordance with their pious Institute which had been approved by the Church.

“Wherefore, after having made use of so many necessary means, and aided as we think by the presence and inspiration of the Holy Ghost, and, moreover, compelled by the duty of our office which essentially obliges us to procure, maintain and strengthen with all our power, the repose and tranquillity of Christendom, and to root out entirely what could cause the slightest harm; and, moreover, having recognized that the Society of Jesus could no longer produce the abundant fruit and the great good for which it was instituted and approved by so many Popes, our predecessors, who adorned it with so many most admirable privileges, and seeing that it was almost and, indeed, absolutely impossible for the Church to enjoy a true and solid peace while this Order existed, being bound as we are by so many powerful considerations and compelled by other motives which the laws of prudence and the wise administration of the Church suggest but which we keep in the depths of our heart: Following in the footsteps of our predecessors and especially of Gregory X at the Council of Lyons, since the cases are identical, we do, hereby, after a mature examination, and of our certain knowledge, and by the plenitude of our Apostolic power, suppress and abolish the Society of Jesus. We nullify and abrogate all and each of

its offices, functions, administrations, houses, schools, colleges, retreats, refuges and other establishments which belong to it in any manner whatever, and in every province, kingdom or state in which it may be found. We do the same for its statutes, customs, usages, decrees, constitutions, even those confirmed by the oath and by the approbation of the Holy See or otherwise, as well as all and each of its indults, both general and particular whose tenor we wish to be regarded as fully and sufficiently set forth by these present letters, as if they were here inserted word for word; notwithstanding any clause or formula to the contrary, no matter upon what decrees or obligations they may be based. Hence, we declare as forever broken and entirely extinct all authority, spiritual or temporal, of the General, provincials, visitors and other superiors of this Society, and we transfer absolutely and without restriction this same authority and this same jurisdiction to the ordinaries of the places where the aforesaid are, according to the case or persons, in the form and under the conditions which we shall explain hereafter; forbidding, as we do by these presents forbid, that any one should be received into this Society or admitted to the novitiate or invested with the habit. We also forbid any of those who have already been received to pronounce the simple or solemn vows, under pain of nullity either of their admission or profession and under other penalties as we may see fit. Moreover, we wish, ordain and enjoin that those who are at present novices, should be immediately, instantly and effectually dismissed, and we forbid those who have not made solemn vows and who have not yet been admitted to the priesthood to be promoted to either under the title or pretext of their profession or in virtue of any privileges accorded to the Society and in contravention of the decrees of the Council of Trent.

“ But as the object we have in view and which we are most eager to attain is to watch over the general good of the Church and the peace of the nations, and at the same time to help and console each one of the members of this Society whom we tenderly cherish in the Lord, so that, freed at last from all the quarrels and disputes and annoyances in which they have until now been engaged, they may cultivate with more fruit the vineyard of the Lord and labor with more success for the salvation of souls, we decree and ordain that the members of this Society who have made only simple vows and who are not yet in Holy Orders shall depart from their houses and colleges freed from their vows, and that they are free to embrace whatever state they judge most conformable to their vocation, their strength and their conscience. The ordinary of the place will fix the time which may be deemed sufficient to procure an employment or an occupation, without, however, extending it beyond a year, just as in the Society they would be dismissed without any other reason than because the prudence of the superior so judges, and that without any previous citation or juridical proof.

“ We allow those in Holy Orders either to leave their houses and colleges and enter some religious order approved by the Holy See, in which case they must pass the probation prescribed by the Council of Trent, if they have only taken simple vows, if they have taken solemn vows, the time of their probation will be six months in virtue of a dispensation which we give to that effect; or they may remain in the world as secular priests or clerics, and in that case they shall be entirely subject to the authority and jurisdiction of the ordinary of the place in which they reside. We ordain, also, that a suitable pension shall be assigned to those who remain in the world, until

such time as they shall be otherwise provided for. This pension shall be derived from the funds of the house where they formerly lived, due consideration, however, being had to the revenues and the indebtedness of such houses.

“ The professed who are already in Holy Orders and who fear they may not be able to live respectably on account of the smallness of their pension, either because they can find no other refuge or are very old and infirm, may live in their former houses on condition that they shall have no share in its administration, that they dress like secular priests and be entirely subject to the bishop of the place. We expressly forbid them to supply anyone’s place or to acquire any house or place in the future, or, as the Council of Lyons decrees, to alienate the houses, goods or places which they actually possess. They may, nevertheless, meet in one or more houses, in such a manner that such houses may be available if needed for pious purposes, as may appear most in conformity, in time and place, with the Holy Canons and the will of the founders, and also more conducive to the growth of religion, the salvation of souls and public utility. Moreover, some one of the secular clergy, commendable for his prudence and virtuous life, must appear in the administration of such houses, as the name of the Society is now totally suppressed and abolished.

“ We declare, also, that those who have been already expelled from any country whatever are included in the general suppression of the Order, and we consequently decree that those banished Jesuits, even if they are in Holy Orders and have not entered a religious order, shall from this moment belong to the secular clergy and be entirely subject to the ordinary of the place.

“ If the ordinaries recognize in those who in virtue of the present Brief have passed from the Society to the state of secular priests necessary knowledge and correctness of life, they may grant or refuse them, as they choose, the permission to confess and preach, and without such authorization none of them can exercise such functions. However, the bishops or ordinaries will never grant such powers as are conceded to those not of the diocese, if the applicants live in houses or colleges formerly belonging to the Society; and therefore we forbid such persons to preach or administer the sacraments, as Gregory X, our predecessor prescribed in the general council already referred to. We lay it on the conscience of the bishops to watch over the execution of all this and we command them to reflect on the rigorous account they will have one day to render to God of the sheep committed to their care and of the terrible judgment with which the Sovereign Judge of the living and the dead menaces those who govern others.

“ Moreover, if among those who were members of the Society there are any who were charged with the instruction of youth or who have exercised the functions of professors in colleges and schools, we warn them that they are absolutely deposed from any such direction, administration or authority and that they are not permitted to be employed in any such work, except as long as there is a reason to hope for some good from their labors and as long as they appear to keep aloof from all discussions and points of doctrine whose laxity and futility only occasion and engender trouble and disastrous contentions. We furthermore ordain that they shall be forever forbidden to exercise the functions aforesaid, if they do not endeavor to keep peace in their schools and with others; and that

they shall be discharged from the schools if they happen to be employed in them.

“As regards the missions, we include them in everything that has been ordered in this suppression, and we reserve to ourselves to take measures calculated to procure more easily and with greater certainty of results the conversion of the heathens and the cessation of disputes.

“Therefore, we have entirely abolished and abrogated all the privileges and statutes of this Order and we declare that all of its members shall as soon as they have left their houses and colleges and have embraced the state of secular clerics, be considered proper and fit to obtain, in conformity with the Holy Canons and the Apostolic Constitutions, all sorts of benefices either simple or with the care of souls annexed; and also to accept offices, dignities and pensions, from which in accordance with the Brief of Gregory XIII of September 10, 1584, which begins with the words: ‘Satis superque,’ they were absolutely excluded as long as they belonged to the Society. We allow them also to accept compensations for celebrating Mass, which they were not allowed to receive as Jesuits, and to enjoy all the graces and favors of which they would have always been deprived as long as they were Clerks Regular of the Society. We abrogate likewise all permissions they may have obtained from the General and other superiors, in virtue of the privileges accorded by the Sovereign Pontiff, such as leave to read heretical books and others prohibited and condemned by the Holy See, or not to fast or abstain, or to anticipate the Divine Office or anything, in fact, of that nature. Under the severest penalties we forbid them to use such privileges in the future, as our intention is to make them live in conformity with the requirements of the common law, like secular priests.

“After the publication of the Brief, we forbid anyone, no matter who he may be, to dare to suspend its execution even under color, title or pretext of some demand, appeal or declaration or discussion of doubt that may arise or under any other pretext, foreseen or unforeseen; for we wish that the suppression and cessation of the whole Society as well as of all of its officers should have their full and entire effect, at the moment, and instantaneously, and in the form and manner in which we have described above, under pain of major excommunication incurred *ipso facto* by a single act, and reserved to us and to the Popes, our successors. This is directed against anyone who will dare to place the least obstacle, impediment or delay in the execution of this Brief. We order, likewise, and we forbid under holy obedience all and every ecclesiastic secular and regular, whatever be their grade, dignity, quality or condition, and notably those who are at present attached to the Society or were in the past, to oppose or attack this suppression, to write against it, even to speak of it, or of its causes or motives, or of the extinct Institute itself, its rules, constitutions or discipline or of anything else, relative to this affair, without the express permission of the Sovereign Pontiff. We likewise forbid all and everyone under pain of excommunication reserved to us and our successors to dare to assail either in secret or in public, verbally or in writing, by disputes, injuries and affronts or by any other kind of contempt, anyone, no matter who he may be and least of all those who were members of the said Order.

“We exhort all Christian princes whose attachment and respect for the Holy See we know, to employ all the zeal, care, strength, authority and power which they have received from God for the execution of this Brief, in order to protect and defend the Holy Roman

Church, to adhere to all the articles it contains; to issue and publish similar decrees by which they may more carefully watch over the execution of this our present will and so forestall quarrelling, strife and dissensions among the faithful.

“ Finally, we exhort all Christians and we implore them by the bowels of Jesus Christ Our Lord to remember that they have the same Master, Who is in heaven; the same Savior, Who redeemed them at the price of His blood; that they have all been regenerated by the grace of Baptism; that they have been all made sons of God and co-heirs of Christ; and are nourished by the same bread of the Divine word, the doctrine of the Church; that they are one body in Jesus Christ, and are members of each other; and consequently, it is necessary that being united by the bonds of charity they should live in peace with all men, as their only duty is to love each other, for he who loves his neighbor fulfills the law. Hence, also, they should regard with horror injuries, hatred, quarrels, deceits and other evils which the enemy of the human race has invented, devised and provoked to trouble the Church of God and to hinder the salvation of souls; nor are they to allege the false pretext of scholastic opinions or that of greater Christian perfection. Finally, let all endeavor to acquire that true wisdom of which St. James speaks (iii, 13): ‘ Who is a wise man and indued with knowledge among you? Let him show, by a good conversation, his work in the meekness of wisdom. But if you have a bitter zeal, and there be contentions in your heart; glory not, and be not liars against the truth. For this is not wisdom, descending from above; but earthly, sensual, devilish. For, where envying and contention is, there is inconstancy, and every evil work. For the wisdom, that is from above, first indeed is chaste,

then peaceable, modest, easy to be persuaded, consenting to the good, full of mercy and good fruits, without judging, without dissimulation. And the fruit of justice is sown in peace, to them that make peace.'

"Even if the superiors and the other religious of this Order, as well as all those who are interested or pretend to be, in any way whatever, in what has been herein ordered, give no assent to the present Brief and were not summoned or heard, we wish, nevertheless, that it should never be attacked, weakened or invalidated on the plea of subreption, obreption, nullity, invalidity or defect of intention on our part or for any other motive, no matter how great or unforeseen or essential it may be, or because formalities and other things have been omitted which should have been observed in the preceding enactments or in any one of them, or for any other capital point deriving from the law or any custom, or indeed contained in the body of the law; nor can there be any pretext of an enormous or a very enormous and extreme injury inflicted; nor, finally, can there be any reasons or causes however just or reasonable they may be, even one that should have necessarily been expressed, needed to give validity to the rules above given. We forbid that it should be ever retracted, discussed or brought to court or that it be provided against by way of restitution, discussion, review according to law or in any other way to obtain by legal procedure, fact, favor or justice, in any manner in which it might be accorded, to be made use of either in court or out of it.

"Moreover, we wish expressly that the present Constitution should be from this moment valid, stable and efficacious forever, that it should have its full and entire effect; that it should be inviolably observed by all and each of those to whom it belongs or will belong in the future in any manner whatever."

Such was the famous Brief which condemned the Society to death. Distressing as it is, it attributes no wrong doing to the Order. It narrates a few of the accusations against the Jesuits, but does not accept them as ever having been proved. The sole reason given for the suppression — and it is repeated again and again — is that the Society was the occasion of much trouble in the Church. It is thus, on the whole, a vindication and not a condemnation. It was not a Bull but a Brief, and on that account could be much more easily revoked than the more solemn document to which the papal *bull* is affixed.

Father Cordara's view of this act of the Pope is generally considered to reflect that of the Society at large. It is of special value for he was one of the suppressed Jesuits and happened to be living in Rome at the time. He maintained that "the Pope could, without injustice, suppress the Society, even if innocent, just as a king can deliver over an innocent man to be put to death by an enemy who otherwise would sack a city. Clement XIV thought to save the Church whose existence was menaced."

Two years later however, Cardinal Antonelli when interrogated by Clement's successor, Pius VI, and, consequently, when he was compelled to speak, did not hesitate to condemn the Brief absolutely. His statement is quoted here, not as a view that is adopted, but merely as a matter of history. The document is of considerable importance, for Antonelli was prefect of the Propaganda and with Consalvi was the confidant of Pius VII and was his fellow-prisoner in 1804. We sum it up briefly, omitting its harsher phrases.

"Your Holiness knows as well as the cardinals that Clement XIV would never consent to give the Brief of Suppression the canonical forms which were indispensable to make it definitive. Moreover this Brief

of Clement XIV is addressed to no one, although such letters usually are. In its form and execution all law is set aside, it is based on false accusations and shameful calumnies; it is self-contradictory, in speaking of vows both solemn and simple. Clement XIV claims powers such as none of his predecessors claimed, and, on the other hand, leaves doubts on points that should have been more clearly determined. The motives alleged by the Brief could be applied to any other Order, and seem to have been prepared for the destruction of all of them, without specifying reasons it annuls many Bulls and Constitutions received and recognized by the Church; all of which goes to show that the Brief is null and void."

A copy of the Brief was sent to every bishop in Christendom, even to the remotest missions. Accompanying it was another document called an "Encyclical from the Congregation styled 'For the abolition of the Society of Jesus,' with which is sent an exemplar to every bishop of the Brief of Extinction: Dominus ac Redemptor, with the command of His Holiness that all the bishops should publish and promulgate the Brief." The Latin text may be found in de Ravignan's "Clément XIII et Clément XIV" (p. 560). We give here the translation:

"Most Illustrious and Most Reverend Lord and Brother.

"From the printed copy herein contained of the Apostolic Letters in the form of a Brief, under the date of the 21st of the preceding month of July, your lordship will learn of the suppression and extinction for just causes of the Regular Clerics hitherto called "of the Society of Jesus" by the most holy Lord Clement XIV; you will also learn by what legal process His Holiness has decreed that the suppression should be carried out in every part of the world. For the

complete destruction of the same, he has established a special congregation of their eminences, the Cardinals Corsini, Marefoschi, Caraffa, Zelada, and Casali, together with the Reverend Macedonio and Alfani, who possess the most ample faculties for what is necessary and proper. The Brief establishing this congregation, under date of the 18th of the current month of August, is herein enclosed.

"By command of His Holiness the same congregation transmits the present letters to your lordship, in order that in each house and college and place where the individuals of the aforesaid suppressed Society may be found, your lordship shall assemble them in any house whatever (*in qualibet domo*) and you shall regularly (*rite*) announce, publish and intimate, as they say, and force and compel them to execute these letters; and your lordship shall take and retain possession for the use afterwards to be designated by His Holiness, of all and each of the houses, colleges and places of the same, with the lawful rights to their goods and appurtenances, after having removed the aforesaid individuals of the suppressed Society; and in their execution, your lordship will do whatever else is decreed in the letters of suppression and will advise the special congregation that such execution has been carried out. Your lordship will see to it. Meantime we entreat the Lord that all things may prosper with you.

"Yours with brotherly devotedness.

"Rome, Aug. 18, 1773."

Carayon gives us the personnel of this congregation (Doc. inédits, xvii). Cardinal Marefoschi, who had been for sixteen years secretary of the Propaganda, had made a digest of all the complaints uttered by missionaries in various parts of the world against the Jesuits, omitting, however, all that had been said in

their favor. The Pope had named him visitor of the Irish College, which had been entrusted to the Society by Cardinal Ludovisi, and he immediately removed the Jesuits. Among other professors he put in a certain Tamburini, who had been expelled from Brescia for Jansenism. In Marefoschi's report to the Pope, the former professors (the Jesuits) were accused of neglect of the studies, alienation of ecclesiastical property and swindling, with a consequent diminution of the revenues. He was then sent to visit the College of Tuccioli and similar disastrous results ensued. In June, 1772, he and the Cardinal of York expelled the Jesuits from the Roman Seminary and in the same year from Frascati. The entire city addressed a petition to the cardinal begging him not to drive out the Fathers, but his royal highness was so wrought up by the audacity of the request that he was on the point of putting some of the chief petitioners in jail, magistrates though they were.

With Marefoschi were three other cardinals, Casali, Caraffa, and Zelada, all three of whom had been raised to the purple in the month of May at the suggestion of Mgr. Bottari, who had been filling Rome with defamatory books against the Jesuits. In spite of the entreaties of his family, young Cardinal Corsini accepted the presidency. Macedonio was made secretary, and Alfani, assessor; both of these clergymen were subsequently charged with pillage of the sequestered property. Finally, to give an appearance of acting in conformity with canon law, two theologians were added to the commission; Mamachi, a Dominican, and de Casal, a Minor Reformed; both were avowed enemies of Probabilism and Molinism, and, singularly enough, were bitterly opposed to the Apostolic Constitution "Unigenitus" in which Clement XI condemned the Jansenistic errors of Pasquier Quesnel.

The Protestant historian Schoell (xliv, 83) speaking of the brief of suppression says: "This Brief does not condemn the doctrine nor the morals, nor the rules of the Jesuits. The complaints of the courts are the sole motives alleged for the suppression of the Order, and the Pope justifies himself by the precedents of other Orders which were suppressed to satisfy the demands of public opinion." As he was about to sign it, he heard the bells of the Gesù ringing. "What is that for?" he asked. "The Jesuits are about to recite the Litany of the Saints," he was told; "Not the Litany of the Saints," he said, "but the Litany of the Dead." It was July 21, 1773.

CHAPTER XIX

THE EXECUTION

Seizure of the Gesù in Rome — Suspension of the Priests — Juridical Trial of Father Ricci continued during Two Years — The Victim's Death-bed Statement — Admission of his Innocence by the Inquisitors — Obsequies — Reason of his Protracted Imprisonment — Liberation of the Assistants by Pius VI — Receipt of the Brief outside of Rome — Refused by Switzerland, Poland, Russia and Prussia — Read to the Prisoners in Portugal by Pombal — Denunciation of it by the Archbishop of Paris — Suppression of the Document by the Bishop of Quebec — Acceptance by Austria — Its Enforcement in Belgium — Carroll at Bruges — Defective Promulgation in Maryland.

Two days before the subsidiary Brief was signed, namely on August 16, 1773, the commissioner began operations. Led by Alfani and Macedonio, a squad of soldiers invaded the Gesù, where the General and his assistants were notified of the suppression of the Society. Apparently no one else was cited, and hence, according to de Ravignan, the procedure was illegal as far as the rest of the community was concerned. However, they made no difficulty about it and from that moment considered themselves as no longer Jesuits. It was supposed that a great amount of money would be seized at the central house of the Society; but the hope was not realized; for only about \$50,000 were found, and that sum had been collected to defray the expenses of the beatification of St. Francis Hieronymo. It really belonged to St. Peter's rather than to the Gesù. However, there was plenty of material in the gold and silver vessels of the chapels, the works of art, the valuable library, and the archives.

The same process was followed in the other Jesuit establishments of the city. The Fathers were locked up while the soldiers guarded the doors and swarmed

through the rooms and passage ways. The old and infirm were carried to the Roman College, and then sent back to the place whence they had been taken; in both instances on stretchers, when the victim was unable to walk. One old Father was actually breathing his last during the transfer. They were all suspended from their priestly faculties, and ordered to report every three months to the authorities with a certificate of their good behavior, signed by the parish priest. They were ecclesiastical "ticket of leave men." Pretexts were multiplied to have many of them arrested. They were paraded through the streets in custody of a policeman, and after being put in the dock with common criminals were locked up or banished from the Papal States.

On August 17 at night-fall, the carriage of Cardinal Corsini drove to the Gesù. In it was the auditor of the congregation with a request to Father Ricci to meet the cardinal at the English College. The invitation was accepted in perfect good faith, although that very morning an offer made by the minister of Tuscany to take the General under his protection and thus secure him from arrest had been declined by Ricci. The freedom of the house was given to him on his arrival, but soon he was restricted to three rooms, and he then noticed that soldiers were on guard both inside and outside of the college. He was kept there for more than a month, during which time he was subjected to several judicial examinations; finally he was transferred to the Castle Sant' Angelo where he was soon followed by his secretary, Commolli, and the assistants, Le Forestier, Zaccharia, Gautier and Faure. They were all assigned to separate cells. The enemies of the Society now had the arch-criminal in their hands, the General himself, Father Ricci; and they could get from him all the secrets of the redoubtable

organization which they had destroyed. His papers, both private and official, were in their possession. The archives of the Society were before them with information about every member of it from the beginning, as well as all the personal letters from all over the world written in every conceivable circumstance of Jesuit life. They were all carefully studied and yet no cause for accusation was found in them. The jailors seemed to have lost their heads and to have forgotten their usual tactics of forgery and interpolation.

The trial of Father Ricci was amazing both in its procedure and its length. There were no witnesses to give testimony for or against him, but he was brutally and repeatedly interrogated by an official named Andretti who was suggestively styled "the criminalist." The interrogatories have all been printed, and some of the questions are remarkable for their stupidity. Thus for instance, he was asked, "Do you think you have any authority since the suppression of the Society?" The answer was. "I am quite persuaded I have none." "What authority would you have if, instead of abolishing the Society, the Pope had done something else?" "What he would give me." "Are there any abuses in the Order?" To this he replied, "If you mean general abuses, I answer that, by the mercy of God there are none. On the contrary, there is in the Society a great deal of piety, regularity, zeal, and especially charity, which has shown itself in a remarkable way during these fifteen years of bitter trials." "Have you made any changes in the government of the Order?" "None." "Where are your moneys?" "I have none. I had not enough to keep the exiles of Spain and Portugal from starvation."

The result of this investigation which went on for more than two years was that nothing was found either

against him or against the Society, and yet he was kept in a dungeon until he died. As the end was approaching Father Ricci read from his dying bed the following declaration:

“Because of the uncertainty of the moment when God will please to summon me before him and also in view of my advanced age and the multitude, duration, and greatness of my sufferings, which have been far beyond my strength, being on the point of appearing before the infallible tribunal of truth and justice, after long and mature deliberation and after having humbly invoked my most merciful Redeemer that He will not permit me to speak from passion, especially in this the last action of my life, nor be moved by any bitterness of heart, or out of wrong desire or evil purpose, but only to acquit myself of my obligation to bear testimony to truth and to innocence, I now make the two following declarations and protests:

“First, I declare and protest that the extinct Society of Jesus has given no reason for its suppression; and I declare and protest with that moral certainty which a well-informed superior has of what passes in his Order. Second, I declare and protest that I have given no reason, not even the slightest, for my imprisonment, and I do so with that sovereign certitude which each one has of his own actions. I make this second protest solely because it is necessary for the reputation of the extinct Society of which I was superior.

“I do not pretend in consequence of these protests that I or any one may judge as guilty before God any of those who have injured the Society of Jesus or myself. The thoughts of men are known to God alone. He alone sees the errors of the human mind and sees if they are such as to excuse from sin; He alone penetrates the motives of acts; as well as the spirit in which things are done, and the affections of

the heart that accompany such actions; and since the malice or innocence of an external act depends on all these things, I leave it to God Who shall interrogate man's thoughts and deeds.

"To do my duty as a Christian, I protest that with the help of God I have always pardoned and do now sincerely pardon all those who have tortured and harmed me, first, by the evils they have heaped on the Society and by the rigorous measures they have employed in dealing with its members; secondly, by the extinction of the Society and by its accompanying circumstances; thirdly, by my own imprisonment, and the hardships they have added to it, and by the harm they have done to my reputation; all of which are public and notorious facts. I pray God, out of His goodness and mercy, through the merits of Jesus Christ, to pardon me my many sins and to pardon also all the authors of the above-mentioned evils and wrongs, as well as their co-operators. With this sentiment and with this prayer I wish to die.

"Finally I beg and conjure all those who may read these declarations and protests to make them public throughout the world as far as in them lies. I ask this by all the titles of humanity, justice and Christian charity that may persuade them to carry out my will and desire. (signed) Lorenzo Ricci."

The trial had been purposely prolonged. At each session only three of four questions would be put to the accused, although he constantly entreated the inquisitors to proceed. Then there would be an interruption of eight, ten and even twenty days or more. At times the interrogations were sent in on paper, until finally, Andretti, the chief inquisitor, said that the case was ended and he would return no more. Nevertheless he made his appearance a few days later.

"No doubt," says Father Ricci, "someone had told

him that the whole process was null and void; and I pitied this honest man, advanced in age as he was, and so long in the practice of his profession, who was now told that he did not know the conditions necessary for the validity of a process. Those who gave him that information should have warned him long before. So he began again, going over the same ground in the same way, and I gave him the same answers. His questions were always preceded by long formulæ to which I paid no heed. After each question, he made me repeat my oath. I asked him to let me know the reason of my incarceration and could get no answer; but, finally he uttered these words: 'Be content to know that you have not been imprisoned for any crime; and you might have inferred that from the fact that I have not interrogated you about anything criminal whatever.' "

As a necessary consequence of this exoneration by the official deputed to try him, it follows that the Order of which he was the chief superior was also without reproach; for, if the numberless offences alleged against the Society were true, it would have been absolutely impossible for the General not to have known them; and having this knowledge, he would have been culpable and deserving of the severest punishment, if there had been dissensions in the Order and he had not endeavored to repress them; if lax morality had been taught and he did not censure it; if the Society had indulged in mercantile transactions and he had not condemned such departures from the law; if it had been guilty of ambition and he had not crushed it. Being the centre and the source of all authority and of all activity in the Order, his knowledge of what is going on extends to very minute details and hence if the Order was guilty he was the chief criminal. But even his bitterly prejudiced judges

had declared him innocent and he was, therefore, to be set free.

At this juncture, the Spanish minister, Florida Blanca, intervened and in the name of Charles III warned the Pope not to dare to release him. The Bourbons were still bent on terrorizing the Holy See. The difficulty was solved by the victim himself who died on November 24, 1775. He was then seventy-two years of age. He was able to speak up to the last moment and was often heard to moan: "Ah! poor Society! At least to my knowledge you did not deserve the punishment that was meted out to you."

On the evening of the 25th, Father Ricci's remains were carried to the Church of St. John of the Florentines. The whole edifice was draped in black, and the coffin was placed on the bier around which were thirty funeral torches. A vast multitude took part in the services. The Bishop of Commachio, a staunch friend of the Society, celebrated the Mass. He came, he said, not to pray for the General but to pray to him. Another bishop exclaimed: "Behold the martyr!" In the evening, the corpse was carried to the Gesù. It should have arrived by 9 o'clock, but it reached the church only at midnight. To avoid any demonstration, the approaches to the church had been closed, and there were only five or six Fathers present. From Garayon's narrative it would appear that the unconfined body was carried in a coach and was clothed in a very short and very shabby habit. The curé of the parish and two other persons were in the conveyance. Two other carriages whose occupants were unknown but who were suspected of being spies followed close behind. After the absolution, the body was placed in the coffin and laid in the vault beside the remains of Ricci's seventeen predecessors. The tomb was then closed and a scrap of paper was fixed on it, with the

inscription: "Lorenzo Ricci, ex-General of the Jesuits, died at Castle Sant' Angelo, November 24, 1775."

After reciting these facts, Boero asks why the ex-General was kept in such a long and severe confinement? There is no answer, he says, except that such was the good pleasure of His Majesty Charles III. The Spanish minister, Moñino, had declared that such was the case. To let him out alive would have been an indirect condemnation of the pressure exerted by the court of Madrid in directing the course of the commission which had been expressly created to pass a sentence of death on the Society. The knowledge that the General and his assistants had issued alive from the dungeons of Sant' Angelo would have troubled the peace of Charles III and his fellow-conspirators; hence, in spite of the good will and the affection of the Sovereign Pontiff, Father Ricci, after two years imprisonment in Adrian's Tomb, was carried out a corpse. Those of his companions who survived were released, but were commanded by the judges to observe the strictest silence on what had passed during their captivity, or not to tell what questions had been put to them.

One of the victims showed his indignation at this excessive cruelty, and exclaimed, "Why should you require me to swear on the Holy Gospels not to speak of my trial, when you know very well that it consisted of two or three insignificant and ridiculous questions?" Another assistant was merely asked his name and birthplace, and no more. A third satisfied the judges when he replied, "I have neither said nor done anything wrong." He was never interrogated again. The secretary of the Society had been asked in what subterranean hiding-place he kept the treasures. He answered that there were, no subterranean hiding-places, and no treasures. In that

consisted his whole examination. He died shortly afterwards of sickness contracted in the prison and his death was for a long time concealed.

Father Faure inquired of one of his judges: "For what crime am I in jail?" "For none," was the reply, "but the fear of your pen, and especially the fear of having you write against the Brief. That is the only cause of your imprisonment." "By the same rule," retorted the prisoner, "you might send me to the galleys for fear I might steal, or to be hanged to prevent me from committing murder." He was the only recalcitrant, and he was so dreaded that during his incarceration he was ordered to keep his light burning all night, so that he might be watched. This was after they found a black spot on his bed. They thought it was ink. Father Ricci, however, contrived to keep an exact account of the questions that were asked. Carayon has published them in his "Documents inédits."

One of these redoubtable personages so rigidly kept in confinement was Father Romberg, the German assistant, who was eighty-two years of age. He became very feeble, and had a stroke of paralysis which kept him to his chair. When the governor of the Castle came with the judges and officials to tell him he was free, he thanked them effusively, but requested the favor of being left in his cell to die. "You see," said he, "I have two fine friends who are prisoners here, and they, out of charity, come regularly every morning and carry me in my chair to the chapel where I can hear Mass and go to Communion. If I leave this place, God knows if I should have the same help and the same consolation." This was a specimen of the men who made Charles III and Florida Blanca tremble. In spite of the protests of the Spanish minister, every one was set free on February 16, 1776,

and Pius VI cancelled the order of the inquisitors who forbade their victims to hold any communication with their fellow-Jesuits.

The manner in which the Brief was executed outside of Rome varied with the mentality and morality of the nations to which it was sent. Much to the chagrin of the Sovereign Pontiff, it was enthusiastically acclaimed by all the Protestants and infidels of Europe. For, was it not a justification of all the hatred they had invariably heaped on the Society wherever it happened to be? They could now congratulate themselves that they had instinctively divined the malignant character of the Institute which it took centuries for the Church to discover, and they logically concluded that all the laudatory Bulls lavished on the Society by previous Pontiffs were intentional deceits or ignorant delusions. They might have argued contrariwise, but as it would have been against themselves they refrained. They were jubilant because the Sovereign Pontiff had slain their chief enemy, and they had a medal struck to commemorate the event.

In "Les Jésuites" by Böhmer-Monod (p. 278) we find the following: "Cultured Europe triumphed in the Suppression of the Order, and the people everywhere showed their approval. Here and there some pious devotees raised their voices in lamentation, but nowhere in Europe or elsewhere was there any serious opposition to the Brief. The Order had forfeited all esteem; and public opinion evinced no compassion for anything tragic that occurred in its fall. It remained quite indifferent to the atrocities of which Pombal was guilty. The injustices which certain Fathers suffered in various places were considered a just retribution or at least were regarded as necessary for progress of light and virtue." This is not very flattering to "cultured" Europe.

Apart from the self-stultifying utterances on this quotation, as for instance, that "the injustices suffered were a just retribution, or were at least regarded as necessary for the progress of light and virtue," and also that certain Fathers suffered in various places; whereas the same authors give 23,000 who suffered all over the world, it is an absolute contradiction with the facts of the case to say that "nowhere in Europe was there any serious opposition to the Brief" and that "they everywhere showed their approval and evinced no compassion for anything tragic that occurred in the fall."

In the first place, Frederick the Great in Prussia and Catherine II of Russia not only would not allow the Brief in their dominions, but forbade it under the severest penalties. Poland for a long time refused to receive it, and the Catholic cantons of Switzerland sent a remonstrance to the Pope. Moreover, although, even before the document was promulgated, the Fathers had secularized themselves of their own initiative, yet, the authorities would not allow them to give up the colleges. The other side of the picture was that in Naples, Tanucci not only forbade the Brief to be read under pain of death, but forbade all mention of it. In Portugal, of course, no opposition was made for there were no Jesuits to suppress, they were either dead or in prison or exile. It was, however, an occasion of public rejoicing, and the document was received with booming of cannon and ringing of bells, as if a victory had been won, but that governmental device did not extinguish in the heart of the suffering people a deep compassion for the victims of Pombal's "atrocities."

In Spain, it was absolutely prohibited to read it or speak about the Brief, because by its eulogy of the virtues of the members of the Society, it gave the

lie to the government, which insisted on the suppression of the Society precisely because of the immorality of its members. In France, its promulgation was forbidden for the very opposite reason, that is, because it praised the Institute, which the politicians had declared to be essentially vicious; though they admitted that the individual Jesuits were irreproachable. Thus, like Spain, France had been officially convicted by the Brief of calumniating, plundering and annihilating a great religious order. Voltaire, commenting on the situation, suggested that there might be a sort of national exchange by France and Spain. "Send the French Jesuits to Spain," he said, "and they will edify the people by observing the Institute, and send the Spaniards to France where they will satisfy the people by not observing it."

The most notable opposition to the Brief, occurred in France. The whole hierarchy and clergy positively refused to accept it, and the Archbishop of Paris, Christopher de Beaumont, who had been especially requested by the Pope to promulgate it, answered by a letter which is unpleasant for a Jesuit to publish on account of its tone; for the most profound affection and reverence for the Holy See is one of the ingrained and distinctive traits of the Society. However, it is a historical document and is called for in the present instance as a refutation of the statement that there was no opposition to the Brief in Europe. This famous letter was dated April 24, 1774, that is more than eight months after the Suppression. It is addressed to the Holy Father himself and runs as follows:

"This Brief is nothing else than a personal and private judgment. Among other things that are remarked in it by our clergy is the extraordinary, odious, and immoderate characterization of the Bull "Pascendi Munus" of the saintly Clement XIII, whose memory

will be forever glorious and who had invested the Bull in question with all the due and proper formalities of such documents. It is described by the Brief not only as being inexact but as having been 'extorted' rather than obtained; whereas it has all the authority of a general council; for it was not promulgated until almost the whole clergy of the Church and all the secular princes had been consulted by the Holy Father. The clergy with common accord and with one voice applauded the purpose of the Holy Father, and earnestly begged him to carry it out. It was conceived and published in a manner as general as it was solemn. And is it not precisely that, Holy Father, which really gives the efficacy, the reality and the force to a general council, rather than the material union of some persons who though physically united may be very far from one another in their judgments and their views? As for the secular princes, if there were any who did not unite with the others to give their approbation, their number was inconsiderable. Not one of them protested against it, not one opposed it, and even those who, at that very time, were laying their plans to banish the Jesuits, allowed the Bull to be published in their dominions.

"But as the spirit of the Church is one and indivisible in its teaching of truth, we have to conclude that it cannot teach error when it deals in a solemn manner with a matter of supreme importance. Yet it would have led us into error if it had not only proclaimed the Institute of the Society to be pious and holy, but had solemnly and explicitly said: 'We know of certain knowledge that it diffuses abroad and abundantly the odor of sanctity.' In saying this it put upon that Institute the seal of its approbation, and confirmed anew not only the Society itself, but the members who composed it, the functions it exercised, the doctrines

it taught, the glorious works it accomplished, all of which shed lustre upon it, in spite of the calumnies by which it was assailed and the storms of persecution which were let loose against it. Thus the Church would have deceived us most effectively on that occasion if it would now have us accept this Brief which destroys the Society; and also if we are to suppose that this Brief is on the same level in its lawfulness and its universality as the Constitution to which we refer. We abstract, Holy Father, from the individuals whom we might easily name, both secular and ecclesiastical who have meddled with this affair. Their character, condition, doctrine, sentiment, not to say more of them, are so little worthy of respect, as to justify us in expressing the formal and positive judgment that the Brief which destroys the Society of Jesus is nothing else than an isolated, private and pernicious judgment, which does no honor to the tiara and is prejudicial to the glory of the Church and the growth and conservation of the Orthodox Faith.

“ In any case, Holy Father, it is impossible for me to ask the clergy to accept the Brief; for in the first place, I would not be listened to, were I unfortunate enough to lend the aid of my ministry to its acceptance. Moreover, I would dishonor my office if I did so, for the memory of the recent general assembly which I had the honor to convoke at the instance of His Majesty, to inquire into the need we have of the Society in France, its usefulness, the purity of its doctrines, etc., is too fresh in my mind to reverse my verdict. To charge myself with the task you wish me to perform would be to inflict a serious injury on religion as well as to cast an aspersion on the learning and integrity of the prelates who laid before the king their approval of the very points which are now condemned by the Brief. Moreover, if it is true that the

Order is to be condemned under the specious pretext of the impossibility of peace, as long as the Society exists, why not try it on those bodies which are jealous of the Society? Instead of condemning it you ought to canonize it. That you do not do so compels us to form a judgment of the Brief which, though just, is not in its favor.

“ For what is that peace which is incompatible with this Society? The question is startling in the reflection it evokes; for we fail to understand how such a motive had the power to induce Your Holiness to adopt a measure which is so hazardous, so dangerous, and so prejudicial. Most assuredly the peace which is irreconcilable with the existence of the Society is the peace which Jesus Christ calls insidious, false, deceitful. In a word what the Brief designates as peace is not peace; *Pax, pax et non erat pax*. It is the peace which vice and libertinism adopt; it is the peace which cannot ally itself with virtue, but which on the contrary has always been the principal enemy of virtue.

“ It is precisely that peace against which the piety of the Jesuits in the four quarters of the world have declared an active, a vigorous, a bloody warfare; which they have carried to the limit and in which they have achieved the greatest success. To put an end to that peace, they have devoted their talents; have undergone pain and suffering. By their zeal and their eloquence they have striven to block every avenue of approach, by which this false peace might enter and rend the bosom of the Church; they have set the souls of men free from its thralldom, and they have pursued it to its innermost lair, making light of the danger and expecting no other reward for their daring, than the hatred of the licentious and the persecution of the ungodly.

“An infinite number of splendid illustrations of their courage might be adduced in the long succession of memorable achievements which have never been interrupted from the first moment of the Society’s existence until the fatal day when the Church saw it die. If that peace cannot co-exist with the Society, and if the re-establishment of this pernicious peace is the motive of the destruction of the Jesuits, then the victims are crowned with glory and they end their career like the Apostles and Martyrs; but honest men are dismayed by this holocaust of piety and virtue.

“A peace which is irreconcilable with the Society is not that peace which unites hearts; which is helpful to others; which each day contributes an increase in virtue, piety and Christian charity; which reflects glory on Christianity and sheds splendor on our holy religion. Nor is there need of proving this, though proof might be given, not by a few examples which this Society could furnish from the day of its birth to the fatal and ever deplorable day of its suppression, but by a countless multitude of facts which attest that the Jesuits were always and in every clime, the supporters, the promoters and the indefatigable defenders of true and solid peace. These facts are so evident that they carry conviction to every mind.

“In this letter I am not constituting myself an apologist of the Jesuits; but I am placing before the eyes of Your Holiness the reasons which, in the present case, excuse us from obeying. I will not mention place or time, as it is an easy thing for Your Holiness to convince yourself of the truth of my utterance. Your Holiness is not ignorant of them.

“Moreover, Holy Father, we have remarked with terror, that this destructive Brief eulogizes in the highest way certain persons whose conduct never

merited praise from Clement XIII, of saintly memory. Far from doing so, he regarded it always as his duty to set them aside, and to act in their regard with the most absolute reserve.

“ This difference of appreciation necessarily excites attention, in view of the fact that your predecessor did not consider worthy of the purple those whom Your Holiness seems to design for the glory of the cardinalate. The firmness on one side and the connivance on the other reveal themselves only too clearly. But perhaps an excuse might be found for the latter, were it not for the fact which has not been successfully disguised that an alien influence guided the pen that wrote the Brief.

“ In a word, most Holy Father, the clergy of France, which is the most learned and most illustrious of Holy Church, and which has no other aim than to promote the glory of the Church, does now judge after deep reflection that the reception of the Brief of Your Holiness will cast a shadow on the glory of the clergy of France; and it does not propose to consent to a measure which, in ages to come, will tarnish its glory. By rejecting the Brief and by an active resistance to it our clergy will transmit to posterity a splendid example of integrity and of zeal for the Catholic Faith, for the prosperity of the Church and particularly for the honor of its Visible Head.

“ These, Holy Father, are some of the reasons which determine us, myself and all the clergy of this kingdom, never to permit the publication of such a Brief, and to make known to Your Holiness, as I do by this present letter, that such is my attitude and that of all the clergy, who, however, will never cease to unite in prayer with me to our Lord for the sacred person of Your Holiness. We shall address our humble supplications

to the Divine Father of Light that He may deign to diffuse it so abundantly that the truth may be discerned whose splendor has been obscure."

The Bishop of Quebec, Mgr. Briand, refused to promulgate the Brief, and he informed some of his intimate friends that he had no fear of excommunication in doing so, for the reason that he was in constant communication with Pope Clement XIV, who approved of his course of action. Associated with the bishop was Governor Carleton, who was interested in the matter for his own personal reasons. His rival, General Amherst, the conqueror of Quebec, was anxious to see the Jesuits driven out, so as to secure their property for himself. Carleton, on the contrary, proposed to keep it for future educational purposes. He could not seize it immediately, for the treaty at the conquest had guaranteed the protection of the Canadians in their religion. Hence he did not molest the Fathers, though he refused to allow any accession either of novices or former Jesuits to their ranks. The result was that they gradually died out. The last of all was the venerable Casot, who gave up the ghost in 1800 after having distributed all his goods to the poor. What was not available in that way he conveyed to religious communities or to churches. The relics of Brébeuf and Lalemant are now among the treasures of the Hotel-Dieu. The Jesuit College, which was opposite the present basilica cathedral, was occupied by soldiers, and was first known as the "Jesuit Barracks," and subsequently as the "Cheshire Barracks." Later it was a refuge for the poor, until at length Cardinal Taschereau ordered it to be demolished as unsafe. Thus the Brief was not executed in Canada. The Jesuits of New Orleans had been already expelled by Choiseul, and there was no one left to whom it could be read.

The suppression of the Society in what is now the United States is of special interest to Americans, though it possesses also a general value in the fact that it furnishes the only account in English, as far as we are aware, of what took place in Belgium some years before as the prelude of the general suppression. This is based on the highest authority, for it is the personal narrative of John Carroll, the founder of the American hierarchy. He had gone when a lad of fourteen to St. Omers in French Flanders, and after his college course entered the Jesuit novitiate at Watten about six miles away, where he met several of his countrymen who were to distinguish themselves later in the Jesuit mission of Maryland. They were Horne, Jenkins, Knight, Emmot and Tyrer. There also was the English Jesuit, Reeve, whose "Bible History" was once an indispensable treasure in every Catholic family.

On completing his novitiate, Carroll was sent for his theology and philosophy to Liège, and was ordained priest in 1769, after having proved his ability by a brilliant public defense in theology. He then taught at St. Omers and was subsequently made professor of philosophy and theology to the scholastics at Liège. He pronounced his four solemn vows as a Professed Father on February 2, 1771, a little more than two years before the suppression of the Society. As St. Omer was in France the Jesuits were expelled from it in 1764. That the occupants of the house were English did not matter. International comity received scant consideration in those days. Every one was driven out except Father Brown, who was then ninety-four years of age. He was left there alone to die. The others, under the guidance of Father Reeve, crossed the frontier to Bruges where they had been invited by the authorities to found a college.

Here begins a story told by Carroll of government duplicity which shows how largely the motive of plunder entered into the whole movement of the suppression. Belgium was then under the domination of Austria, and the government continually urged the Fathers to begin the erection of a college on a grand scale at that place. In all confidence that they would never be disturbed, they expended on the first set of buildings the sum of \$37,000 a considerable amount of money in those days. They would have gone further but their money was exhausted.

While teaching there, Father Carroll was sent on a short tour through Europe as tutor to the young son of Lord Stourton, an English nobleman. He passed through Alsace and Lorraine, where the Jesuits were still protected; was welcomed at the University of Heidelberg, and finally reached Rome. There, though under the very eyes of the Pope, he was compelled to conceal his identity as a Jesuit and hence met none of his brethren. He saw everywhere not only infamous libels on the Society which were for sale in the streets, but books and pamphlets assailing the devotion to the Sacred Heart of Jesus, and ridiculing the ceremonies of the Mass. The overthrow of the Jesuits was the common topic of conversation and word from the King of Spain was momentarily expected. Henry Stuart, Cardinal of York, the last descendant of James II, was there at the time, but as he was a rancorous enemy of the Society, Father Carroll did not dare to present the young Catholic nobleman to him. He returned by the way of France and saw the ruins everywhere, and finally arrived at Bruges to take part in the tragedy as one of the victims.

The Brief was promulgated on August 16, and the superiors of the two colleges at Bruges, encouraged by the general expectation of the town that their status

would not be effected, wrote a letter to the president of the council at Brussels, offering their services as secular clergy to continue the work of education. The rectors were invited to Brussels, and assured that they would be treated with respect, allowed to retain private property and be granted proper maintenance. Even after the reception of the Brief, the Bishop of Bruges assured them that in a few days the excitement would pass and everything would go on as usual. Austria, however, had already accepted and promulgated the Brief.

The first commissioners of the Suppression threw up the work in disgust. It was then handed over to a coarse young fellow named Marouex who was anxious to make a name for himself. He succeeded. Arriving at the college on September 20, he summoned the community to his presence and ordered the Brief and edict to be read. He then forbade anyone to leave the house, or to be allowed to enter, or to write any letters, or to direct the college, or to teach the pupils. He seized the account books and began a hunt for hidden treasures. Each member of the community was examined individually, put under oath, and ordered to produce everything he had, even family letters; "which explains," says Shea, "how there is no trace of Carroll's letters from his mother and kindred in America."

On October 14, Marouex, accompanied by a squad of soldiers, burst into the community rooms and ordered Fathers Angier, Plowden and Carroll to follow him. He would not even permit them to go to their rooms for a moment to get what they needed, but sent them under guard to wagons waiting outside, and hurried them off to the Flemish college, which had been already plundered. There they were locked up for several days without a bed to lie on. The

community was still there under lock and key. Three of them were kept as hostages and the rest were ordered out of the country. Thus did Maria Theresa allow her beloved Jesuits to be treated, in return for the benefits they had heaped on her empire from the time when Faber and Le Jay and Canisius and their great associates had saved it from destruction.

Thoroughly heartbroken, Carroll turned his steps towards Protestant England. Before leaving the Continent, he wrote the following pathetic letter to his brother Daniel, who was in Maryland. Because of Carroll's own personal character and his prominence in American history, it is a precious testimonial of love and affection for the Society, as well as a splendid vindication of it for the world at large. It is dated September 11, 1773.

"I was willing to accept the vacant post of prefect of the sodality here, but now all room for deliberation is over. The enemies of the Society and, above all, the unrelenting perseverance of the Spanish and Portuguese ministries, with the passiveness of the court of Vienna have at last obtained their ends; and our so long persecuted, and, I must add, holy Society is no more. God's holy will be done and may His Name be blessed for ever and ever! This fatal blow was struck on July 21, but was kept secret at Rome till August 16, and was only made known to me on September 5. I am not, and perhaps never shall be, recovered from the shock of this dreadful intelligence. The greatest blessing which in my estimation I could receive from God would be immediate death, but if He deny me this, may His holy and adorable designs on me be wholly fulfilled.

"I find it impossible to understand that Divine Providence should permit such an end to a body,

wholly devoted, and striving with the most disinterested charity to procure every comfort and advantage to their neighbors, whether by preaching, teaching, catechizing, missions, visiting hospitals, prisons and in every other function of spiritual and corporal mercy. Such have I beheld it in every part of my travels, the first of all ecclesiastical bodies in the esteem and confidence of the faithful, and certainly the most laborious. What will become of our flourishing congregations with you and those cultivated by the German Fathers? These reflections crowd so fast upon me, that I almost lose my senses. But I will endeavor to suppress them for a few moments. You see I am now my own master and left to my own direction. In returning to Maryland, I shall have the comfort of not only being with you, but of being farther out of reach of scandal and defamation, and removed from the scenes of distress of many of my dearest friends whom I shall not be able to relieve. I shall therefore most certainly sail for Maryland early next spring if I possibly can."

At the time of the Suppression there were nineteen Jesuits in Maryland and Pennsylvania; as it was then three years before the Declaration of Independence, they were still English subjects. On October 6, 1773, Bishop Challoner, the Vicar of London, though Chandlery in his "*Fasti breviores*" says it was Talbot, sent them the following letter:

"To Messrs the Missioners in Maryland and Pennsylvania.

"To obey the order which I have received from Rome, I notify to you, by this the Breve, of the total dissolution of the Society of Jesus; and send withal a form of declaration of your obedience and submission, to which you are all to subscribe, as your brethren

have done here, and send me back the formula with the subscription of you all, as I am to send them up to Rome.

“ Ever yours,

“Richard Deboren. V. Ap.”

In passing, it may be remarked that as a missive from a Superior to a number of devoted priests against whom not a word of reproach had been ever uttered and whose lives were wrecked by this official act this communication of the vicar cannot be cited as a manifestation of excessive paternal tenderness.

The formula to which they were required to subscribe, was, in its English translation, as follows:

“ We the undersigned missionary priests of the London District of Maryland and Pennsylvania, hitherto known as the Clerks of the Society of Jesus, having been informed by the declaration and publication of the Apostolic Brief issued on July 21, 1773, by our Most Holy Lord Pope Clement XIV, by which he completely suppresses and extinguishes the aforesaid Congregation and Society in the whole world, and orders the priests to be entirely subject to the rule and authority of the Bishops as part of the secular clergy, we the aforesaid, fully and sincerely, submit to the Brief, and humbly acquiescing to the complete suppression of the said Society, submit ourselves entirely as secular priests to the jurisdiction and rule of the above mentioned Bishop, the Vicar Apostolic.”

In this document of the vicar there are some features which are worthy of consideration. The first is that it was not communicated personally to those interested but through the post — and it might have been a forgery. Secondly, it was not correct in saying that it was issued on July 21, 1773. It was signed on July 21 but issued or published only on August 16 of that

year, and it was not effective or binding until that date. Thirdly, there was no mention of the renewal of faculties to the superior whose ecclesiastical character had now been completely transformed from that of a religious to a secular priest; and they were thus obliged to presume that they were not suspended and that their power of transmitting faculties was not withdrawn. Fourthly, before the Suppression, the vicar Apostolic had warned the Propaganda that he could do nothing to aid the Maryland missionaries, and after the Revolution he refused absolutely to have any communication with them. Thus, there was no possibility of fulfilling the injunction of becoming secular priests, as the Brief enjoined.

As far as the Jesuit habit was concerned there was no difficulty, for there is no distinctive habit in the Society. The Jesuits are ecclesiastically in the rank of "*clerici regulares*," and can wear the garb of any secular priest, just as they do, at present, in many parts of the world. St. Francis Xavier once wore green silk, and in our own days, the English Jesuit dress is rather an academic gown than a cassock. Again in Maryland and Pennsylvania, there were at that time no secular priests; the missionaries were all Jesuits, and it would have been difficult to get any other ecclesiastical attire. What they wore was, as a matter of fact, used only in ecclesiastical functions. An analogous obstacle presented itself in the name. The people continued to recognize them as Jesuits, and it would have been very imprudent to publicly announce that they were no longer such. There are several letters extant, however, in which the Jesuits advise their friends to drop the S. J. in their correspondence, but that is not unusual even now. Exteriorly, the life of those old Maryland Jesuits continued to be precisely the same as it had always been.

Moreover they retained possession of their property, for unlike the Jesuits of Canada, Illinois and Louisiana, they held their estates by personal, not by corporate title; and regularly deeded their possession by will or transfer from one to another. In Maryland, it was impossible to do otherwise, for the English government did not recognize the Jesuits as constituting a legal association.

Indeed, Challoner informs Talbot that he considered the promulgation of the Brief as enjoined by the Pope would be fraught with serious danger, and hence he was convinced that the method adopted for the extinction of the Jesuits of England and her colonies was the only one possible and that the Pope would be so advised.

A lament from one of the Maryland missionaries may be of interest. Father Mosley is the writer. "I cannot think of it," he says, "without tears in my eyes. Yes, dear Sister, our Body or Factory is dissolved of which your two brothers are members; and for myself, I know I am an unworthy one when I see so many worthy, saintly, pious, learned, laborious missionaries dead and alive who were or who have been members of the same, for the last two ages. I know no fault that we are guilty of. I am convinced that our labors are pure, upright and sincere for God's honor and our neighbor's good. What our Supreme Judge on earth may think of our labors is a mystery to me. It is true he has stigmatized us through the world with infamy, and declared us unfit for our business or his service. Our dissolution is known through the whole world; it is in every newspaper, and I am ashamed to show my face. As we are judged unserviceable, we labor with little heart, and what is worse, by no Rule.

"To my great sorrow, the Society is abolished, and with it must die all the zeal that was founded and

raised on it. Labor for our neighbor is a Jesuit's pleasure; destroy the Jesuit and labor is painful and disagreeable. I must allow that what was my pleasure is now irksome. Every fatigue I underwent caused a secret and inward satisfaction; it is now unpleasant and disagreeable. I disregarded this unhealthy climate, and all its agues and fevers which have really paid me to my heart's content, for the sake of my rule. The night was as agreeable as the day; frost and cold as a warm fire and a soft bed; the excessive heats as welcome as a cool shade or pleasant breezes, but now the scene is changed. The Jesuit is metamorphosed into I know not what. He is a monster; a scarecrow in my idea. With joy I impaired my health and broke my constitution in the care of my flock. It was the Jesuit's call; it was his whole aim and business. The Jesuit is no more. He now endeavors to repair his little remains of health and his shattered constitution, as he has no rule calling him to expose it.

“Joseph Mosley, S. J. forever, as I think and hope.”

It must have been a very hard trial for the Jesuit vicars Apostolic in the various foreign missions to be the executioners of their own brethren in carrying out this decree. One of these sad scenes occurred in Nankin, where Mgr. Laimbeckhoven, S. J., was vicar. He did not live to see the Restoration, for he died in 1787.

CHAPTER XX

THE SEQUEL TO THE SUPPRESSION

Failure of the Papal Brief to give peace to the Church — Liguori and Tanucci — Joseph II destroying the Church in Austria — Voltaireanism in Portugal — Illness of Clement XIV — Death — Accusations of poisoning — Election of Pius VI — The Synod of Pistoia — Febronianism in Austria — Visit of Pius VI to Joseph II — The Punctuation of Ems — Spain, Sardinia, Venice, Sicily in opposition to the Pope — Political collapse in Spain — Fall of Pombal — Liberation of his Victims — Protest of de Guzman — Death of Joseph II — Occupations of the dispersed Jesuits — The *Theologia Wiceburgensis* — Feller — Béauregard's Prophecy — Zaccaria — Tiraboschi — Boscovich — Missionaries — Denunciation of the Suppression in the French Assembly — Slain in the French Revolution — Destitute Jesuits in Poland — Shelter in Russia.

CLEMENT XIV did not give peace to the Church as he had hoped. On the contrary, distressing scandals were continually occurring in the Holy City itself under his very eyes. Infamous books and pamphlets directed against the Church were hawked about the streets, and actors and buffoons parodied the most sacred ceremonies in the public squares. Elsewhere the same conditions obtained. Tanucci who had governed Naples for over forty years was continuing his ruthless persecution of every thing holy, and enriching himself by the spoliation of ecclesiastical property. Even St. Alphonsus Liguori could not obtain from the Pope the recognition of the Redemptorists as a congregation because Tanucci opposed it. Doctrinal views leading to schism in the Church were openly advocated in the schools and universities of Austria, in spite of the entreaties and threats of the Sovereign Pontiff. Maria Theresa had proved feeble or false, and her son Joseph II was

in league with the Bourbon princes in their work of destruction. In Portugal, Pombal was still raging like a wild beast; filling the schools with the disciples of Voltaire, flouting the papal nuncio, and keeping in dark and filthy dungeons the members of the detested Order which he had exterminated. The Philosophers and Jansenists were rejoicing in their triumph, and were suppressing all religious communities and seizing their property; the morality and orthodoxy of Poland were being rapidly corrupted; Catherine of Russia was creating bishops and establishing sees as the fancy prompted her, and Freemason lodges were multiplying all over Europe. Worst of all, the Pope's own household with but few exceptions kept aloof from him and were silent about what he had done, while many bishops of various countries of Europe and the entire episcopacy of France endorsed the sentiments expressed in the terrible letter of the Archbishop of Paris, denouncing the Suppression.

Ineffably shocked by all this, the Pope began to show signs of depression, and everyone was in consternation. St. Alphonsus Liguori, especially, was anxious about him and kept continually repeating: "Pray for the Pope; he is distressed; for there is nowhere the slightest glimmer of peace for the Church. He is praying for death, so crushed is he by the sorrows that are overwhelming the Church; he remains continually in seclusion; gives audience to no one; and attends to no business. I have heard things about him from those who are at Rome that would bring tears to your eyes." His mind was unbalanced, and one of his successors, Pius VII, related later what he had been told by a prelate who was present at the signing of the fatal Brief: "As soon as he had affixed his signature to the paper he threw the pen to one side and the paper to the other. He had lost his mind."

Before that, Pius had said the same thing to Cardinal Pacca at Fontainebleau, when in an agony of remorse for having signed the Concordat with Napoleon: "I cannot get the cruel thought out of my mind. I cannot sleep at night and I am haunted by the fear of going mad and ending like Clement XIV." Another writer who received his information from Gregory XVI tells the same sad story (de Ravignan, Clément XIII et Clément XIV, I, 452). St. Alphonsus Liguori was with the Pope when he died, but according to a Redemptorist writer, it was "in spirit," and not by bodily bilocation. The end came in September 22, 1774, thirteen months after the unfortunate Brief was issued.

Of course, when he died, the report went abroad that the Jesuits had poisoned him, by administering a dose of *aqua toffana*, but although no one has ever found out what *aqua toffana* is or was, and as there were no Jesuits in Rome at the time, the story was nevertheless believed by many and was adduced as a proof of the wisdom of the Pope in suppressing the iniquitous organization. The Jansenists even made a saint of the dead Pontiff and circulated marvellous romances about the incorruption of his body and the miracles that were wrought at his tomb.

Cantù in his "Storia dei cent'anni" says that "the Pope whose health and mind were grievously affected, died in delirium, haunted by phantoms, and begging for pardon. It was claimed that he had been poisoned by the Jesuits, but the truth is that the physicians found no trace of poison in the body. Had the Jesuits possessed the power or the will to do so, one might ask why they did not do it before and not after Clement had struck them. But passion often makes light of common sense." The post-mortem which was made in the presence of a great many people showed that

the sickness to which he had succumbed arose from scorbutic and hemorrhoidal conditions from which he had been suffering for many years, and which were aggravated by excessive work and the system he had followed of producing artificial perspiration even in the heats of summer."

The poor Pope had exclaimed before he signed the Brief: "Questa soppressione mi darà la morte" (this suppression will kill me.) "After it," says Saint-Priest in his 'Chute des Jésuites,' "he would pace his apartments in agony, crying: 'Mercy! Mercy! They forced me to do it. *Compulsus feci.*' However, at the last moment his reason returned. He showed his indignation at a proposal made to him even then, to raise some of the enemies of the Society to the cardinalate and drove them from his bedside with loathing.

Bernis, the French ambassador at Rome, wrote to Louis XV that "the Vicar of Christ prayed like the Redeemer for his implacable enemies," and insinuated that he was poisoned. Knowing this d'Alembert warned Frederick II to be on his guard against a similar fate, but the king replied: "There is nothing more false than the story of the poisoning; the truth is that he was profoundly hurt by the coldness manifested by the cardinals and he often reproached himself, for having sacrificed an Order like that of the Jesuits, to satisfy the whim of his rebellious children." Becantini (Storia di Pio VI, i, 31) says: "Nowadays no one believes the story of the poisoning of Clement XIV. Even Bernis who first stood for it, afterwards disavowed it." Cancellieri one of the most distinguished savants of Italy denies the fact; so does Gavani, a bitter enemy of the Church and the Society. Finally, Salcetto the physician of the Apostolic palace, and Adinolfi the Pope's own doctor, in their official

report to the majordomo, Archinto, declare it to have been an absolutely natural death and they explain that the corruption which set in was due to the excessive heat that prevailed at the time.

It was even said that the Pope had expressed to the General of the Conventuals, Marzoni, a fear that he had been poisoned. Whereupon Marzoni caused the following statement to be published:

“ I, the undersigned Minister General of the Order of the Conventuals of St. Francis, fully aware that by my oath I call the sovereign and true God to witness what I say; and being certain of what I say, I now without any constraint and in the presence of God who knows that I do not lie, do by these words, which are absolutely true, and which I write and trace with my own hand, swear and attest to the whole universe, that never in any circumstance whatever did Clement XIV ever say to me either that he had been poisoned or that he felt the slightest symptom of poison. I swear also that I never said to any one soever that the same Clement XIV assured me in confidence that he had been poisoned or had felt the effects of poison. So help me God.

“Given in the Convent of the Twelve Apostles at Rome July 27, 1775.

“I, Bro. Louis – Maria Marzoni

“Minister General of the Order.”

Thus Clement XIV, far from giving peace to the Church, left a heritage of woe to his successor, Angelo Braschi, who was elected Pope on February 15, 1775, and took the name of Pius VI. The new Pope was painfully conscious that an error had been committed by suppressing an Order without trial and without even condemnation, and that a reflection had been cast upon a great number of Pontiffs who had been

unstinted in their praise of it, no one more so than Clement's immediate predecessor. The act had also given to the Jansenists a terrific instrument in the implied approval of them by the Sovereign Pontiff. They became more aggressive than ever and organized their forces to introduce their doctrines into Italy itself.

By a curious coincidence the leader of the movement was of the same family as the General of the suppressed Jesuits: Scipio Ricci, the Bishop of Pistoia. Supporting him in the civic world was the Grand Duke of Tuscany who was the brother of Joseph II of Austria. Ricci convened the famous Synod of Pistoia, on July 31, 1786. No doubt July 31 was chosen purposely; it was the feast of St. Ignatius. There were 247 members in attendance, all exclusively Jansenists and regalists. The four Gallican Articles were endorsed and among the measures was that of conferring the right on the civil authority to create matrimonial impediments. It advocated the reduction of all religious orders to one; the abolition of perpetual vows; a vernacular liturgy; the removal of all altars but one from the church; etc. The Acts of the synod were promulgated with the royal imprimatur. Indeed Pius VI found himself compelled to condemn eighty-five of the synod's propositions.

Worse than this was the Febronianism of Austria, which went far beyond the Gallicanism of France or Italy in its rebellious aggressiveness. It maintained that the primacy of Rome had no basis in the authority of Christ; that the papacy was not restricted to Rome, but could be placed anywhere; that Rome was merely a centre with which the individual churches could be united; that the papal power was simply administrative and unifying and not jurisdictional; that the papal power of condemning heresies, confirming episcopal elections, naming coadjutors, transferring and

removing bishops, erecting primatial sees, etc., all rested on the False Decretals. It was maintained that the Pope could issue no decrees for the Universal Church, and that even the decrees of general councils were not binding until approved of by the individual churches.

In vain Clement XIV had begged Maria Theresa to check the movement. She was absolutely in the power of her son Joseph II, whose very first ordinances forbade the reception of papal decrees without the government's sanction. The bishops, he ruled, were not to apply to the Pope for faculties; they could not even issue instructions to their own flocks without permission of the civil authority. He established parishes, assigned fast days, determined the number of Masses to be said, and sermons to be preached. He even decided how many candles were to be lighted on the altar; he made marriage a civil contract and abolished ecclesiastical ceremonies.

In the hope that a personal appeal might avail, the Pope determined to make a journey to Vienna to entreat the emperor to desist. He arrived there on March 22, 1782, and was courteously received by Joseph himself, but brutally by his minister, Kaunitz, who forbade any ecclesiastic to present himself in the city while the Pope was there. Pius remained a month in the capital and succeeded only in extracting a promise that nothing would be done against the Faith or the respect due the Holy See. How far the royal word was kept may be inferred from the fact that after accompanying the Pope as far as the Monastery of Marianbrunn Joseph suppressed that establishment an hour after the Pope had resumed his journey to Rome.

In Germany the three ecclesiastical Electors of Mayence, Treves and Cologne with the Archbishop of

Salzburg met in a convention at Ems in 1786, and attempted to curtail the powers of the Pope in dealing with bishops. That assembly was also strongly Jansenistic. Thirty-one of its articles were directed against the Pope. Pacca, the papal nuncio, was not even received by the Archbishop of Cologne, and three of the Elector bishops refused to honor his credentials. The famous "Punctation of Ems," which consisted of twenty-three articles, declared that German archbishops were independent of Rome, because of the "False Decretals." They pronounced for an abolition of all direct communication with Rome; all monasteries were to be subject to the bishops; religious orders were to have no superior generals residing outside of Germany; Rome's exclusive power of granting faculties was denied; Papal Bulls were binding only after the bishop of the diocese had given his *placet*; all Apostolic nunciatures were to be abolished, etc. In brief, the synod, or "Congress" as it was called, aimed at establishing a schismatical church. But the Pope's remarkable letter to the dissidents and the progress of the French Revolution, which was then raging furiously, prevented the application anywhere of the doctrines put forth at the meeting.

Spain, Sardinia, Venice and Sicily were all in this movement against the Church, and Ferdinand IV of Sicily claimed the right of appointment to all ecclesiastical benefices, as well as the power to nullify all Papal Briefs which had not received his approval.

Nor did the Brief of Suppression contribute to the political stability of the nations. In Naples, for example, Tanucci was flung from power when the young king married an archduchess of Austria; so that he disappeared from the scene three years after the suppression of the Society. In 1798 the Bourbons fled from Naples; the city was given over to a mob

directed by an innkeeper called Michael the Madman; the Duke della Torre and his brother were burned alive in the public square; the Senate was dissolved; the palaces were pillaged; a republic was proclaimed and the whole Peninsula of Italy fell into the hands of the French.

Charles III of Spain died in 1788, and was succeeded by Charles IV, whom Arnado describes as more deficient in character and ability than his father. The rude Florida Blanca, who was so conspicuous for his brutality in terrorizing Clement XIV, was thrown out of office by the inept Godoy, who allied Spain with France against England, and brought on the disaster of Trafalgar. The king was driven from his throne and country by his rebellious son, Ferdinand, and then laid his royal crown at the feet of Napoleon Bonaparte. Since that time, the country has been in a ferment because its politics are filled with the ideas of the French Revolution and of English Liberalism.

In Portugal, retribution came at a rapid pace. Pombal fell from power in 1777 on the death of the king. He had been detected in a plot to have the young Prince of Beira succeed to the throne to the exclusion of Queen Maria. It was possibly with the same end in view that he had endeavored to start a war with Spain. He had seized Spanish posts in America, mobilized troops and fortified Lisbon, but hostilities were never declared. Queen Maria's first act at her accession was to open Pombal's dungeons. Eight hundred men of all classes issued from these sepulchres in which some of them had been for eighteen years without a trial. They were like ghosts; emaciated; hollow-eyed and ghastly; some were sightless, many were half-naked. Among them were sixty Jesuits. The populace were so infuriated at the horrible spectacle that Pombal feared to venture into

the street. He might have been torn to pieces, and he was conducted under guard to his country estates. Father Oliviera, the confessor of the queen, was installed in court, and the venerable Father de Guzman issued the following statement to the public:

“ At the age of eighty-one and at the point of appearing before the tribunal of Divine Justice, John de Guzman, the last assistant of the Society of Jesus, for the provinces and dominions of Portugal, would believe himself guilty of an unpardonable sin of omission, if, in neglecting to have recourse to the throne of Your Majesty where clemency and justice reign, he did not place at your feet, this humble petition in the name of six hundred subjects of Your Majesty, the unfortunate remnants of a wrong inflicted on them.

“ He entreats Your Majesty by the Sacred Heart of Jesus Christ, by that tender love which Your Majesty bears to the August Queen, His mother, and to the illustrious King Don Pedro, to the princes and princesses of the royal family, that you would deign and even command that the trial of so many of the faithful subjects of Your Majesty, who have been branded with infamy in the eyes of the world, be now reviewed. They are groaning under the accusation of having committed outrages and crimes which the very savages would shrink from even imagining, and which no human heart could ever conceive. They lament and moan that they were condemned without even having been brought to trial, without being heard and without being allowed to make any defense. Those who have now issued from prison are all in accord in this matter, and unanimously attest, that during all the time of their imprisonment, they have not even seen the face of any judge.

“ On his part, your suppliant, who is now making this appeal, and who for many years occupied a position

where he could acquire an intimate knowledge of what was going on, is ready to swear in the most solemn manner, that the superiors and members of the Spanish assistancy of the Society of Jesus were without reproach. He and all the other exiles are ready to undergo sufferings more rigorous than any to which they have hitherto been subjected, if a single individual has ever been guilty of the least crime against the State.

"Moreover, your suppliant and his brethren, the chief superiors of the Society, have been examined in Rome, again and again, in the most searching manner, and have been declared innocent. Pope Pius VI, now gloriously reigning, has seen the minutes of those investigations, and Your Majesty will find in that great Pontiff an enlightened witness whose integrity nothing on earth can equal; and at the same time you will find a judge who could not commit a wrong without rendering himself guilty of an unparalleled iniquity.

"Deign, then, Your Majesty, to extend to us that clemency which belongs to you as does your throne; deign to hearken to the prayers of so many unfortunates, whose innocence has been proven, and who have never ceased in the midst of their sufferings to be the faithful subjects of Your Majesty; and who could never falter or fail an instant, in the love that they have from childhood entertained for the royal family."

This appeal had its effect. An enquiry was ordered, and in October 1780 a revision of the trial of the alleged conspirators of 1758 was begun. On April 3, 1781, the court announced that "all those, either living or dead, who had been imprisoned or executed in virtue of the sentence of January 12, 1759, were absolutely innocent." Pombal himself was put on trial, found guilty, and condemned to receive "an exemplary punishment." He escaped imprisonment on account of his age, but he

died of leprosy on May 8, 1782. His corpse lay unburied until the Society which he had crushed was restored thirty-one years later to its former place in Portugal. One of its first duties was to sing a Requiem Mass over his remains. The details of the trial were suppressed at the request of the Pope, for the reason that too many prominent personages in the Church were implicated. There was another reason. The spirit of Pombal had so thoroughly impregnated the ruling classes that the report was withheld out of fear of a revolution. Indeed, the queen was so terrified by the danger that she lost her mind. Finally, in 1807 a French army occupied Lisbon and the royal family fled to Brazil. Since then Portugal which was once so great counts for very little in the political world.

It is unnecessary to refer to France, except to note that it was Choiseul who purchased Corsica and thus gave his country which he had helped to ruin an alien ruler: Napoleon Bonaparte, who put an end to the orgies of the Revolution by deluging Europe with French blood; who imprisoned the Pope; demolished the Bourbon dynasties wherever he could find them, and bound France in fetters which, in spite of its multiplied changes of government, it has never shaken off.

When Joseph II of Austria ended his lonely and unhappy existence in 1790, he saw in France the beginning of the wreck which his friend Voltaire had helped to effect; he did not live to see the execution of his own sister, Marie Antoinette, but enough had occurred to fill him with terror especially as the existence of his own monarchy was threatened; Belgium was lost; Hungary was in wild disorder, and other parts of the empire were about to rebel. Before he died he wrote his own epitaph. It was: "Here lies

Joseph II, who never succeeded in any of his undertakings."

What became of the scattered Jesuits? The scholastics and lay-brothers, of course, went back to the world, but, in France, by a refinement of cruelty they were declared by the courts to be incapable of inheriting even from their own parents, because of the vows they had pronounced on entering the Society. That the vows no longer existed made no difference to the lawmakers. As for the priests they were secularized, and in many places were welcomed by the bishops as rectors or professors in colleges and seminaries. They were in demand, also, as directors of religious communities and not a few became bishops. Thus, in America, the first two members of the hierarchy, Carroll and Neale, were old Jesuits, as was Lawrence Graessel who had been named as Carroll's successor but who died before the Bulls arrived. Crétineau-Joly has a list of twenty-one bishops in Europe alone. Others were called to episcopal sees, but in hopes of the restoration of the Society they had declined the honor.

Father Walcher was appointed imperial director of navigation and mathematics by Maria Theresa; Cabral, Lecci, and Riccati, were engaged by various governments in engineering works; Zeplichal was employed by Frederick II in exploiting mines. The Theresian College of Vienna became one of the best schools in the world under their direction; and Breslau felt the effects of their assistance, as did other colleges such as the Oriental in Vienna, the University of Buda, and the schools of Mayence, and of various cities in Italy.

They must have been often amused at some of the situations in which they found themselves. Thus, for instance in 1784 the Parliament of Languedoc,

which had been one of the bitterest enemies of the Society, met to arrange for the solemn obsequies of the Jesuit Father Sesane "the friend of the poor," and the ecclesiastical authorities were busy taking juridical information for his canonization. Again, although not permitted to exist in Switzerland the Council of Soleuse erected a statue in honor of the Jesuit Father Crollanza, who all his life had shunned honor and was conspicuous for his humility. On the pedestal was the very delightful inscription: "Pauperum patrem, ægrorum matrem, omnium fratrem, virum doctum et humilimum, in vita, in morte, in feretro suavitate sibi similem amabat, admirabatur, lugebat Solodurum." In the same way, Maria Theresa in an official document dated 1776 declared that "moved by the consideration of the brilliant virtues, the science, the erudition and the regular and exemplary life of Jean-Theophile Delpini; and reflecting moreover on his apostolic labors in Hungary and the Principality of Transylvania where to our great consolation, he led a vast throng of Anabaptists back to the true Faith, we have chosen and we hereby appoint the said Theophile Delpini who has merited much from the Church and the State, and who is therefore very acceptable to us personally, to the post of Abbot of Our Lady of Kolos-Monostros."

Parhamer obtained a similar distinction in Austria and Carinthia. He was an advanced advocate of what is now called social service, and he made use of his position as confessor and friend of the Emperor Francis I to establish useful popular institutions; among which was an orphanage for the children of soldiers who had died for their country. It was a sort of child's Hôtel des Invalides. The discipline was exclusively military, with drills, camp life, etc. Joseph II wanted to make him a bishop but Parhamer asked

for two months to think it over and before the two months had expired he was dead. That was as late as 1786. Meantime, Marie Leczinska, the Queen of France, would only have these prescribed Jesuits hear her confession, and two Poles, Radomiviski and Buganski were chosen for that office. On account of their nationality they could not be exiled from France. In Austria, Father Walcher was kept busy building dykes to prevent inundations. Father Cabral, a Portuguese, had to harness the cataract of Velino, which had so long wrought havoc in the city of Terni, and then he did the same thing for his own country by confining the Tagus to its bed. In doing so he did not remember that his country had kept him in exile for eighteen years. Ximenes made roads and bridges in Tuscany and Rome. Riccati saved Venice from inundations by controlling the Po, the Adige and Brenta, and by order of Frederick II of Prussia Father Zeplichal had to locate the metal mines of Glatz, and so on. All this was over and above their ecclesiastical work for which they were called on by every one, even by the Pope who had suppressed them.

The famous astronomer, Maximilian Hell, was another of the homeless Jesuits of that period; and as it happened that from the beginning, astronomy had always been in honor in the Society, there was a great number of such men adrift in the world when their own observatories were taken away from them. The enthusiastic historian of the Society, Crétineau-Joly has an extended list of their names as well as those who were remarkable in other branches of science.

The "Theologia Wiceburgensis," which is so popular in the modern Society, was composed by dispersed Jesuits, and, according to Cardinal Pacca, "in the difficulties that arose between the Papal nuncios and the ecclesiastical Electors of Germany it was the

former Jesuits who appeared in the lists as the champions of the Holy See, to illumine and strengthen the minds of the faithful by their solid and victorious writings." François Xavier de Feller belonged to this period, and in the opinion of Gerlache, the historian of the Netherlands, "he exerted a great influence on the Belgian Congress of 1790." It was he who led the assault on Josephinism and Febronianism. With him in this fight was Francesco Antonio Zaccaria who compelled the author of the "Febronius" to acknowledge his errors. Guillaume Bertier revived the famous "Journal de Trévoux," and Fréron made a reputation for the "Journal des Débats." Girolamo Tiraboschi wrote his "History of Italian Literature," Juan Andrés, his "Origin of All Literature," Francisco Clavigero continued his "History of Mexico" and Antoine de Berault-Bercastel, François De Ligny, Jean Grou, Giulio Cordara, wrote their various well-known works. Besides writing his still popular "Bible History" Reeve translated into Latin verses much of the poetry of Pope, Dryden and Young. The list is endless. A French-Canadian, Xavier du Plessis, was famous in the pulpits of France in those days, as was Nicholas de Beauregard, who in 1775 startled all France by an utterance he made when preaching at Notre-Dame.

"These philosophers," he exclaimed, "are striking at the king and at religion. The axe and the hammer are in their hands. They are only waiting for the moment to overturn the altar and the throne. Yes Lord, Thy temples will be plundered and destroyed, Thy feasts abolished, Thy name proscribed. But what do I hear? Great God! what do I see. Instead of the holy canticles which resounded beneath these consecrated vaults till now, I hear lascivious and blasphemous songs. And thou, the infamous divinity

of paganism, lascivious Venus, thou darest to come to take the place of the living God, to sit upon the throne of the Holy of Holies and receive the guilty incense of thy worshippers." The vision was realized eighteen years later.

The sermon caused a tumult in the church. The preacher was denounced as seditious, and as a calumniator of light and reason. Even Condorcet wrote him down as a *ligueur* and a fanatic. He continued preaching, nevertheless, and his old associates followed his example. During one Lent, out of twenty of the great preachers, sixteen were Jesuits.

Three of these former Jesuits especially attracted attention at this time in the domain of letters and science: Zaccaria, Tiraboschi, and Boscovich.

Francesco Antonio Zaccaria, whose name is sometimes written Zaccheria, was a Venetian who had entered the Austrian novitiate in 1731, when he was a boy of seventeen. He taught literature at Goritz, but was subsequently sent to Rome where he became very distinguished both for his eloquence and his marvellous encyclopedic knowledge. In 1751 he was appointed to succeed Muratori as the ducal librarian at Modena, though Cardinal Quirini had asked for him and the celebrated Count Crustiani subsequently tried to bring him to Mantua. His fame was so great that the most illustrious academies of Italy claimed his name for their registers. In Rome he became the literary historiographer of the Society, and had been so excellent an aid for Clement XIII in the fight against Gallicanism that the Pope assigned him a pension. That was just before the Suppression of the Society; when that event occurred he was deprived of his pension, and after frequently running the risk of being imprisoned in the Castle Sant' Angelo, he was ordered not to attempt to leave Rome. When Pius VI

became Pope, Zaccaria's life became a little happier. His pension was restored and even increased; he was made Rector of the College of Clerical Nobles, and regained his old chair of ecclesiastical history in the Sapienza. He died in 1795 at the age of eighty-two. The "*Biographie Universelle*" says that, besides innumerable manuscripts, Zaccaria left one hundred and six printed books, the most important of which is the "*Literary History of Italy*" in 14 octavo volumes with supplements to volumes IV and V. His method of leading his readers through the literary labyrinth deserves no less praise than the penetration of his views, and the good taste of his criticism. Besides this literary work, he wrote on moral theology, scripture, canon law, history, numismatics, etc.

Girolamo Tiraboschi, who was born in Bergamo on December 28, 1731, went to the Jesuit school at Monza, and from there entered the Society. His first characteristic work, while teaching literature in Bergamo, was to re-edit the Latin-Italian dictionary of Mandosio. He made so many corrections that it was substantially a new work. When occupied as librarian in Milan, he discovered a set of valuable manuscripts about the suppressed Order of Humiliati. The publication of these MSS. filled up a gap in the annals of the Church, and made Tiraboschi's reputation in the world of letters. The Duke of Modena made him his librarian, the post formerly held by Zaccaria. Thanks to the munificence of the princes of Este, the library was a literary treasure house, and Tiraboschi conceived the idea of gathering up the riches around him and writing a good history of Italian literature; a task that seemed to be too much for one mind. The difficulty was increased by the jealousy of the various Italian states, so that an unbiased judgment about the merits of this army of writers called for a man with courage

enough to shut his ears to the clamors of local prejudice. It supposed also a profound knowledge of ancient and modern literature, a sufficient acquaintance with the arts and sciences, and skill enough not to be overwhelmed by the mass of material he had to handle. It took him eleven years to complete the work.

The Spaniards were irritated by the "History" for they were blamed for having corrupted the literary taste of Italy, and three Spanish Jesuits attacked him fiercely on that score. Nevertheless, the Academy accepted a copy of the work in the most flattering terms. The Italians regarded it as a most complete history of their literature and a monument erected to the glory of their country. He was made a knight by the Duke and appointed counsellor of the principality. While he was engaged in this work, the Society was suppressed, and like Boscovich and Zaccaria, he did not live to see its resurrection. He died in Modena on June 3, 1794.

Ruggiero Giuseppe Boscovich was a Dalmatian from Ragusa, where he was born on May 18, 1711. He was a boy at the Jesuit college of that town and entered the Society at the early age of fourteen. He was sent to the Roman College, where his unusual literary and philosophical as well as mathematical abilities immediately attracted attention. He was able to take the place of his professor in mathematics while he was yet in his theological studies, and subsequently occupied the chair of mathematics with great distinction for a generation. His bent, however, was chiefly for astronomy, and every year he issued a treatise on one or another subject of that science. Among them may be mentioned: the "Sun spots" (1736); "The Transit of Mercury" (1737); "The Aurora Borealis" (1738); "Application of the Telescope in Astronomical Studies" (1739); "The Figure

of the Earth " (1739); " The Motion of the Heavenly Bodies in an unresisting Medium " (1740); " Various effects of Gravity " (1741); " The Aberration of the Fixed Stars " (1742); and numberless others. Foreign and Italian academies, among them Bologna, Paris and London admitted him to membership. It was he who first suggested the massive pillars of the college church of St. Ignatius as the foundation of the Observatory in Rome; but the Suppression of the Society prevented him from carrying out the plan. When the great dome of St. Peter's began to crack, he allayed the general alarm by placing iron bands around it. His advice was sought for the draining of the Pontine Marshes; he surveyed the Papal States by order of Benedict XIV and induced the Pope to withdraw the obsolete decree in the Index against the Copernican system.

When King John V of Portugal asked for ten Jesuit Fathers to make an elaborate survey of Brazil, Boscovich offered himself for the arduous task, hoping thus to make a survey in Ecuador, so as to obtain data for the final solution of the problem of the figure of the earth which was then exciting much attention in England and France, but the Pope kept him for the survey of Italy, which Boscovich did, and in 1755 he published a large quarto volume describing the work. In 1748, he had already revived Leibnitz's system of dynamism in the composition of bodies, a view which his fellow-Jesuits generally rejected. When this volume was issued, the publisher added a list of Boscovich's previous works. They amounted to sixty-six and he soon added three more quartos on " The Elements of Mathematics." He even wrote Latin poetry, mostly eulogies of the Pope and distinguished men, and published five volumes of verse on " The Defects of the Sun and the Moon."

Boscovich's advice was sought as an engineer for damming the Lakes which were threatening the city of Lucca; and he acquitted himself so well, that he was made an honorary citizen and his expenses were subsequently paid for his scientific exploration in Italy, France and England. He settled a dispute between his native town and the King of France. He journeyed with the Venetian ambassador to Constantinople to complete his archæological studies, but that journey seriously injured his health. He then accepted the appointment of professor of mathematics at the University of Pavia and helped to found the Observatory of Brera in Milan which with that of the Collegio Romano is among the most prominent in Italy. The London Academy wanted to send him to California in 1769 to observe the transit of Venus, but the opposition to the Jesuits, which was four years later to lead to their suppression, caused the invitation to be withdrawn. Louis XV then called him to France where he was made director of optics for the Navy with a salary of 8,000 francs. He retained this position until 1783, that is ten years after the Society of Jesus had gone out of existence. He then went to Italy to publish five more books, and at the age of eighty-six retired to the monastery of the monks of Vallombroso. On account of his great ability, or rather on account of his being a Jesuit, he was bitterly assailed by Condorcet and d'Alembert and other infidels of France.

Bolgeni, who died in 1811, was made penitentiary by Pius VI in recognition of his services against Jansenism and Josephinism. Unfortunately, however, he advocated the acceptance of some scheme of Napoleon, for which Pope Pius VII deposed him from his office and called Father Muzzarelli from Parma to take his place. In 1809 when Pius VII was exiled, Muzzarelli

went with him to Paris or at least followed soon after. His work on the "Right Use of Reason in Religion" ran up to eleven volumes, besides which he produced other books against Rousseau, and several pious treatises, like the "Month of May," which has been translated into many languages.

Possibly a certain number of missionaries remained with their neophytes because they were too remote to be reached. Others, who owed no allegiance to the king who ordered the expulsion, paid no attention to it, as the Englishman King, for instance, who was martyred in Siam after the Suppression; or the Irishman O'Reilly, who buried himself, in the forests of Guiana with his savages; Poirot was kept at the court of Pekin as the emperor's musician; and Benoit constructed fountains for the imperial gardens, invented a famous waterclock, which spouted water from the mouths of animals, two hours for each beast, thus running through the twenty-four hours of the day; he made astronomical observations, brought out copper-plate engravings of maps and so on, and finally died of apoplexy in 1774, one year after Clement XIV had suppressed the Society. Hallerstein, the imperial astronomer, was also there waiting for news of the coming disaster.

B. N. in "The Jesuits; their history and foundation" (II, 274) and Crétineau-Joly both declare that there were four of the proscribed Jesuits in the *Etats généraux* which was convened in Paris at the opening of the Revolution: Delfau, de Rozaven, San-Estavan and Allain. Of course, the Rozaven in this instance was not the John Rozaven so famous later on. In 1789 John was only eighteen years of age. In the session of February 19, 1790, the famous Abbé Grégoire, who afterwards became the Constitutional Bishop of Loir-et-Cher, startled the assembly by crying out,

"Among the hundred thousand vexations of the old government, whose hand was so heavy on France, we must place the suppression of the celebrated Order of the Jesuits." The Deputy Lavie had also asked for justice in their behalf. The Protestant Barnave declared that "the first act of our new liberty should be to repair the injustices of despotism; and I, therefore, propose an amendment in favor of the Jesuits." "They have," said the next speaker, the Abbé de Montesquiou, "a right to your generosity. You will not refuse justice to that celebrated Society in whose colleges some of you have studied; whose wrongs we cannot understand, but whose sufferings were to be expected."

The sentiments of the speakers were enthusiastically applauded, but it was all forgotten as the terrible Revolution proceeded on its course. Jesuits like other priests were carried to the guillotine; but, as no records could now be kept, it is impossible to find out how many were put to death. We find out, however, from "Les martyrs" of Leclercq that in Paris alone there were eleven: DuPerron, Benoit, Bonnard, Cayx, Friteyre, du Rocher, Lanfant, Villecrohain, Le Gue, Rousseau, and Seconds. Crétineau-Joly adds to this list the two Rochefoucaulds; Dulau, who was Archbishop of Arles; Delfaux; Millou; Gagnière; Le Livec; another Du Rocher; Vourlat; Du Roure; Rouchon; Thomas; Andrieux and Verron; making in all twenty-five. In "Les crimes de la Révolution" there are two volumes of the names of the condemned in all parts of France, but as the ecclesiastical victims are merely described as "priests" it is impossible to find out how many Jesuits there were among them. The twenty-five, however, make a good showing for a single city. Probably the proportion was the same elsewhere.

The old Jesuits appear again for a moment in Spain, when in 1800 Charles IV recalled them. A pestilence

was raging in Andalusia when they arrived, and they immediately plunged into the work of caring for the sick. Twenty-seven Jesuits died in the performance of this act of charity; but the government soon forgot it and again drove into exile the men whom they had appealed to for help. In Austria they remained in the colleges as secular priests. At Fribourg, Lucerne and Soleure, the people insisted on their retaining the colleges. In China, they clung to their missions until the arrival of the Lazarists in 1783. In Portuguese India, even before the Suppression, they had been forcibly expelled, and the same thing occurred in South America wherever Portugal ruled. The Spanish missions of both South and North America had likewise been wrested from them. In Turkey the French ambassador, Saint-Priest, insisted on their staying at their posts in Constantinople, because of their success in dealing with the Moslems and schismatics. As we have seen when missionaries were needed in the deadly forests of French Guiana, the government was shameless enough to ask the Portuguese Jesuits to devote themselves to the work; and the request was acceded to. They were also entreated to remain in French India.

Speaking of Brazil, Southey says (III): "Centuries will not repair the evil done by their sudden expulsion. They had been the protectors of a persecuted race; the advocates of mercy, the founders of civilization; and their patience under their unmerited sufferings forms not the least honorable part of their character." What Southey says of Brazil applies to Paraguay, Chile and other missions.

Montucla in his "*Histoire des mathématiques*" tells us that Father Hallerstein, the president of the tribunal of astronomy in China hearing of the Suppression, died of the shock, as did his two dis-

tinguished companions. The story related by the Protestant historian Christopher de Mürr in his "Journal" is also illustrative of the general attitude of mind in this trying conjuncture. Just before the Suppression, he informs us, a French Government ship left Marseilles for Pekin with four Jesuits on board. One was a painter, another a physician and the two others were mathematicians. All of them were to be in the personal entourage of the Emperor of China. They were Austrians from the Tyrol, but France, which had expelled the French Jesuits a few years before, was sending these foreign Jesuits to represent her, and to promote the interests of science in the Chinese court. They set sail in the month of July, 1773, and not a word was said to them about the general Suppression, which Choiseul knew perfectly well would soon take place. The Archbishop of Paris, de Beaumont, had warned them of what was in the air, but they could not believe it possible and so they departed for the Far East.

After a weary journey of four months, they arrived at Macao. Meantime the Brief had been published, and the Bishop of Macao, a creature of Pombal's made haste to inform them of the fact. Had he held his peace there would have been no difficulty about the continuance of the journey to Pekin, and their subsequent standing at the court, for the Brief was not effective until it was promulgated. But once they knew it, the poor men were in a dilemma. Not to heed the invitation of the Chinese emperor meant death, if he laid hold of them; but, on the other hand, to go to China without the power of saying Mass or preaching, or hearing confessions, namely as suspended priests, was unthinkable. For three days, the unfortunate wanderers studied the problem with aching hearts, and finally determined to run the risk of capture

by the Chinese with its subsequent punishment of death. They stowed themselves away on separate ships and thus got back to Europe. Incidentally, it serves as a proof that the Jesuits did not go out to China to be mandarins, as some of their enemies alleged. They accepted what honors came to them, but only to help them in their apostolic work.

It was found out subsequently that these poor men would have had better luck had they continued on their journey to China instead of returning to Europe. The promulgation of the Brief and the observance of all the legal technicalities connected with its enforcement was next to impossible in China, and hence we find a letter of Father Bourgeois from Peking to his friend Duprez in France, which bears the date May 15, 1775, announcing that "the Brief is on its way." It had been issued two years previously. Of course, Bourgeois is in tears over the prospective calamity, and tells his friend: "I have nothing now but eternity and that is not far off. Happy are those of Ours who are with Ignatius and Xavier and Aloysius Gonzaga and the numberless throng of saints who follow the Lamb under the glorious banner of the Name of Jesus."

Crétineau-Joly discovered another letter from an Italian lay-brother named Panzi, who writes eighteen months later than Bourgeois. It is dated November 11, 1776. In it he says "the missionaries had been notified of the Bull of Suppression (he does not state how), nevertheless they live together in the same house, under the same roof and eat at the same table." Apparently there had been a flaw in the promulgation of the "Bull" or Brief. The brother goes on to say, that "the Fathers preach, confess, baptise, retain possession of their property just as before. No one has been interdicted or suspended for the reason that

in a country like this it would have been impossible to do otherwise. It is all done with the permission of the Bishop of Nankin, to whom we are subject. If the same course had been pursued here as in some parts of Europe, it would have put an end not only to the missions but to all religion, besides being a great scandal to the Chinese Christians who could not be provided for and who would have abandoned the Faith.

“Thanks be to God, our holy Mission is going on well and at present everything is very tranquil. The number of converts increases daily. Father Dollières brought over an entire tribe which lives on the mountains two days’ journey from Peking. The Emperor, so far, shows no signs of embracing the Catholic Faith, but he protects it everywhere throughout his vast dominions, and so do the other great men of the Empire. I am still at my work of painting. I am glad I am doing it for God; and I am determined to live in this holy mission until God wishes to take me to himself.”

About this time, the Fathers addressed a joint letter to Cardinal de Bernis, the French ambassador at Rome, who had been so conspicuous in wresting the Brief of Suppression from Clement XIV and had originated the calumny about the poisoning of the Pope.

“Would your Eminence,” says the document, “cast a glance at the inclosed report on the present condition of the French missions of China and the Indies which has been asked for by the Holy Congregation of the Propagation of the Faith. To these missions as you know, his majesty has sent great amounts of money and a large number of his subjects, knowing as he did that the interests of France are bound up with those of religion, and the advancement of the latter was

what he had chiefly in view. It will be gratifying to you to learn that the Chinese Emperor takes great pleasure in having these French missionaries employed in his palace; he frequently takes them with him on his journeys through the empire, and makes use of them to draw up maps of the country, which are of invaluable service to him. On the other hand, the missionaries, on account of the esteem in which they are held, use all their influence to prevent the persecution of Christians and have succeeded in obtaining favors for Europeans and especially for the Frenchmen who arrive at Canton, by protecting them from the annoyances to which they are exposed. Over and above this, several of the Fathers are in correspondence with the Paris Academy of Science, and also with the ministers of State, and are sending them the results of their astronomical observations, and of their discoveries in botany, natural history, in brief, whatever can contribute to the advancement of science and art.

“The king and his ministers, have in the past few years, accorded free transportation to the Fathers who are sent out here to the French missions of India, and deservedly so, for these missionaries have frequently rendered important service to France, and for that reason, the Supreme Council of Pondicherry has taken up their defense against the rulings of the Parliament of Paris, which sent officers out here to seize the little property we possess. The Pondicherry authorities would concede only that the Fathers might make a small change in their soutane and be called the “*Messieurs les missionnaires de Malabar*.” It is in accordance with this arrangement that we continue to exercise our functions under the jurisdiction of the bishop. We are the only ones who understand the very difficult language of the country and there does not seem to be any reason why we should

not be left as we are. Besides these two missions, there are two others in the Levant, one in Greece, the other in Syria. They have always been and still are under the protection of France. M. le Chevalier de Saint-Priest, who is ambassador to Turkey, said, on his arrival at Constantinople, that the king had explicitly recommended to him the French missions and ordered him to assure the Fathers of the continuance of his protection."

Of the missions in Hindostan it may be of use to quote here the utterance of M. Perrin of the Missions Etrangères, who went out to India three years after the destruction of the Jesuit Missions in those parts. "I cannot be suspected when I speak in praise of those Fathers. I was never associated with them. Indeed, they were already extinct as a body when Providence placed me in the happy necessity of having had to do with some of the former members. I belonged to an association which had protracted and sometimes very lively debates with the Jesuit Fathers, who might have regarded us as their enemies, if Christians are capable of entertaining that feeling; but I feel bound to say that, notwithstanding these discussions, we always held each other in the highest esteem, and I hereby defy the most audacious calumniator to prove that the Society of Jesus had ever to blush for the conduct of any of its Malabar missionaries either at Pondicherry or in the interior. All were formed and fashioned by virtue's hand and they breathed virtue back in their conduct and their sermons." (*Voyage dans l'Indostan*, II, 261.)

Among the French Jesuits in China, Father Amiot was conspicuous. Langlès, the French Academician who was ambassador in China, dedicated to him a translation of Holme's "*Travels in China*," in which the Jesuit is described as "Apostolic Missionary at Peking,

Correspondent of the Academy of Inscriptions and Belles Lettres; an indefatigable *savant*, profoundly versed in the knowledge of the history of the sciences, the arts and the language of China and an ardent promoter of the Tatar-Manchou language and literature." With Amiot was Father Joseph d'Espinha, who was president of the imperial tribunal of astronomy, and simultaneously administrator of the Diocese of Pekin. Fathers de Rocha and Rodrigues presided over the tribunal of mathematics, and Father Schellbarth replaced Castiglione as the chief painter of the emperor; there were other Jesuits also who evangelised the various provinces of the country under the direction of the Ordinary.

This condition of things lasted for ten years and it was only then that the question arose of handing over the work to the Lazarists. Thus in a letter of Father Bourgeois, of whom we have already spoken, he says: "they have given our mission to the Lazarist Fathers." The letter is dated November 15, 1783, namely ten years after the suppression of the Society. "They were to have come last year," continues the writer; "Will they come this year? They are fine men and they can feel sure that I shall do all in my power to help them and put them in good shape." It was not until 1785 that a Lazarist, Father Raux, took over the Pekin Mission, and in 1788, three years afterwards, Bourgeois was able to say to Father Beauregard who had contrived to remain in Paris in spite of the Revolution: "Our missionary successors are men of merit, remarkable for virtue, talent and refinement. We live together like brothers, and thus the Lord consoles us for the loss of our good mother, the Society, whom we can never forget. Nothing can tear that love out of our hearts, and hence every moment we have to make acts of resignation in the

calamity that has fallen upon us. Meanwhile it is hard to say in our house whether the Lazarists live as Jesuits or the Jesuits like Lazarists."

The old and infirm Jesuits who were homeless and could find no ecclesiastical employment had much to suffer. They became pitiable objects of charity. Zalenski in "*Les Jésuites de la Russie Blanche*" (I, 77) gives an instance of it, in an appeal made to the King of Poland by one hundred and five of these outcasts, many of whom had been distinguished professors in the splendid colleges of the country. They had been granted a miserable pittance out of their own property in the way of a pension, but even that was often not forthcoming. After reminding His Majesty that this pension had been guaranteed them by the Church, by their country, and by the Sovereign Pontiff, and that the allowance was from their own property; and was due to them from the natural law; and also that the amount needed was every day decreasing, because of the great number among them who were dying, they asked him imploringly: "Will Poland, so long known for its humanity, be cruel only to us; will you permit us the Lord's anointed, the old teachers of the youth of Poland, to go begging our bread on the streets, with our garments in rags, and exposed to insults; will you permit that our tears and our cries which are forced from us by the grief and abandonment to which we are reduced should add to the affliction of our country; will you permit that our country should be accused of inhumanity and insulted because it withholds our pension? It is sad enough for us to have lost the Society, the dearest and nearest thing to our heart in this life, without adding this new suffering. Should you not have pity on our lot and grant us a pension? Do not bring us down to the grave with this new sorrow." Whether their prayers were answered or not

we do not know. However, as Cardinal Pallavicini denounces the king as "impious and inert," it is very likely that the poor old men were left to starve.

Quite unexpectedly the Protestant Frederick the Great of Prussia and the schismatical Catherine II of Russia insisted on having what Jesuits they could get for educational work in their respective domains. As neither sovereign would permit the Papal Brief to be read in the countries which they governed, a number of the exiles in various parts of Europe flocked thither. Efforts were made to have the Brief promulgated in both countries, but without success; for Catherine as well as Frederick denied any right of the Pope in their regard; nor would either of them listen to any request of the Jesuits to have it published. They were told to hold their peace. Of course, they were condemned by their enemies for accepting this heterodox protection; but it has been blamed for almost everything, so they went on with their work, thanking God for the unexpected shelter, and knowing perfectly well that Clement XIV was not averse to the preservation of some of the victims.

CHAPTER XXI

THE RUSSIAN CONTINGENT

Frederick the Great and the "Philosophers"—Protection of the Jesuits—Death of Voltaire—Catherine of Russia—The Four Colleges—The Empress at Polotsk—Joseph II at Mohilew—Archetti—Baron Grimm—Czerniewicz and the Novitiate—Assent of Pius VI—Potemkin—Siestrzencewicz—General Congregation—Benislowski—"Approbo; Approbo"—Accession of former Jesuits. Gruber and the Emperor Paul—Alexander I—Missions in Russia.

EVEN before the general suppression of the Society, Frederick II of Prussia had given a shock to the politicians of Europe and to his friends the *philosophes* of France, by welcoming the exiled Jesuits into his dominions and employing them as teachers. Hence d'Alembert wrote to remonstrate; though at first glance he appears to approve of the king's action, his insulting tone when speaking of the Pope reveals the animus of this enemy of God. It ran as follows:

"They say that the Cordelier, Ganganelli, does not promise ripe pears to the Society of Jesus and that St. Francis will very likely kill St. Ignatius. It appears to me that the Holy Father, Cordelier though he be, would be very foolish to disband his regiment of guards to please the Catholic princes. Such a treaty would be very like that of the sheep and the wolves; the first article of which was that the sheep should deliver their dogs to the wolves. But in any case, Sire, it will be a curious condition of affairs, if while the Most Christian, the Most Catholic, the Most Apostolic, and the Most Faithful kings are destroying the grenadiers of the Holy See, your Most Heretical Majesty should be the only one to protect them." A little later he writes: "I am assured that

the Cordelier Pope needs a good deal of plucking at his sleeves to get him to abolish the Jesuits. I am not surprised. To propose to the Pope to destroy this brave troop is like asking Your Majesty to disband your body guards."

D'Alembert was playing double. He was as anxious as any one to bring about the Suppression, and on April 3, 1770, Frederick wrote him that, "The Philosophy which has had such vogue in this century is bragged about more brazenly than ever. But what progress has it made? 'It has expelled the Jesuits,' you tell me. Granted, but I will prove, if you want me to do so, that the whole business started in vanity, spite, underhand dealing and selfishness."

On July 7, 1770, Frederick wrote to Voltaire and said: "The good Cordelier of the Vatican lets me keep my dear Jesuits whom they persecute everywhere. I will guard the precious seed so that some day I may supply it to those who may want to cultivate this rare plant in their respective countries." Frederick had annexed Silesia which was entirely Catholic, while the part of Poland which was allotted to him at the time of the division had remained only half faithful. To gratify them and keep them at peace, he thought he could do no better than to ask the Jesuits to take care of the education of the youth of those countries, "let the *philosophes* cry out against it as they may." Hence, on December 4, 1772, he wrote to d'Alembert: "I received an ambassador from the General of the Ignatians, asking me to declare myself openly as the protector of the Order; but I answered that when Louis XV thought proper to suppress the regiment of Fitzjames (the Jansenists), I did not think I could intercede for that corps; and moreover, the Pope is well able to bring about such a reformation without having heretics take a hand in it."

A Jesuit named Pinto had, indeed, presented himself to Frederick to ask for his protection, but he had no warrant to do so. Someone in Rome had suggested it, and he was encouraged in his enterprise by Maria Theresa. When apprised of it, the General sent a very severe reprimand to the volunteer ambassador, and that disposed of Father Pinto. No more was heard of him.

Frederick showed himself a very vigorous protector of the Society. When the Brief was published he issued the following decree: "We, Frederick by the Grace of God, King of Prussia, to all and every of our subjects, greeting:

"As you have already been advised that you are not permitted to circulate any Bulls or Briefs of the Pope, without our approbation of the same, we have no doubt that you will conform to this general order, in case the Brief of the Pope suppressing the Society of Jesus arrives at any department within your jurisdiction. Nevertheless, we have deemed it necessary to recall this to your memory, and as, under the date of Berlin, the sixth of this month, we have resolved, for reasons prompting us thereto, that this annihilation of the Society which has recently taken place shall not be published in our states, we graciously enjoin upon you to take all necessary measures in your district to suppress the aforesaid Bull of the Pope; for which end you will, in our name, as soon as you receive this communication, issue an explicit order, under penalty of rigorous chastisement, to all ecclesiastics of the Roman Catholic religion domiciled in your territory not to publish the aforesaid Bull annulling the Society of Jesus. You are commanded to see carefully to the execution of this order, and to inform us immediately in case any high foreign ecclesiastics endeavor to introduce any Bulls of this kind into our kingdom surreptitiously."

This mandate had the effect of protecting the Jesuits who were in his dominions; for as canon law made the promulgation of the Brief an indispensable condition of the suppression, it followed that the Jesuits in Prussia could conscientiously continue to live there as Jesuits. Indeed, the king had previously notified the Pope that such would be his course of action, and an autograph dispatch to the Prussian representative at Rome, dated Potsdam, September 13, 1773, reads as follows: "Abbé Columbini: You will say to whomsoever it may concern, but without any ostentation or affectation, and indeed you will endeavor to find an opportunity to say naturally, both to the Pope and his prime minister, that with regard to the affair of the Jesuits, my resolution is taken to keep them in my States as they hitherto have been. I guaranteed in the treaty of Breslau the *statu quo* of the Catholic religion, and I have found no better priests than they under every aspect. You will add that as I am a heretic, the Pope cannot dispense me from the obligation of keeping my word nor from nullifying my obligation as an honest man."

The last phrase, of course, is very insulting, but there was no help for it. It was the king's. When d'Alembert heard of the letter, he revealed his true colors, and warned Frederick that he would regret it, reminding him that in the Silesian War, the Jesuits had been opposed to him; that is to say, the Silesian Jesuits were faithful to Silesia. Frederick replied, on Jan. 7, 1774: "You need not be alarmed for my safety. I have nothing to fear from the Jesuits; they can teach the youth of the country, and they are better able to do that than any one else. It is true that they were on the other side, during the war, but, as a philosopher, you ought not to reproach me

for being kind and humane to every one of the human species, no matter what religion or society he belongs to. Try to be more of a philosopher and less of a metaphysician. Good acts are more profitable to the public than the most subtle systems and the most extravagant discoveries, in which, generally speaking, the mind wanders wildly without ever finding the truth. In any case, I am not the only one who has protected the Jesuits. The English and the Empress of Russia have done as much." This correspondence with d'Alembert continued for a year or so; and in 1777, when Voltaire was dying, the king wrote to advise him to think of his old school days at Louis-le-Grand. "Remember Father Tournemine, who was your nurse and made you suck the sweet milk of the Muses. Reconcile yourself with the Order which in the last century gave to France its greatest men." To all appearances Voltaire did not take the advice of his royal friend.

The politicians of Spain were particularly irritated at this action of Frederick, but he paid no attention to their anger. It is even said that the Pope ordered his nuncio at Warsaw to suspend all the Jesuits in Prussia from their ecclesiastical and pedagogical function and that a request was made to the King to have it done *pro forma*, with a promise to lift the ban immediately afterwards, a proposition which seems too silly to have ever been seriously made. But when Clement XIV died, Pius VI, after a few perfunctory protests, so as not to exasperate the other powers, let it be known that he was not dissatisfied with the status of the Jesuits in Prussia, and he not only wrote in that sense to Frederick, but encouraged him to continue his protection of the outcasts. Whereupon Frederick dispatched the following letter to the superior of Breslau. It is dated September 27, 1775:

“Venerable, dear and faithful Father: The new Pontiff having declared that he left to me the choice of the most suitable means to be employed for the conservation of the Jesuits in my kingdom, and that he would put no obstacle in my way by any declaration of irregularity, I have in consequence enjoined on my bishops to leave your Institute *in statu quo*, and not to trouble any of your members or to refuse ordination to any of your candidates to the priesthood. You will therefore conform to this arrangement and advise your confrères to do likewise.”

Until the death of Bishop Bayer of Culm, who was the staunch friend of the Fathers, there was no cloud on the horizon; but he was succeeded by Bishop Hohenzotten, who belonged to the House of Brandenburg. He had been extremely friendly before his installation as bishop, but immediately afterwards he advised the king to secularize the Jesuits and to forbid the establishment of a novitiate. The king, however, would not yield any further than to permit of their dressing as secular priests, and until his death in 1786 they continued to live in community under the name of the “Priests of the Royal Institute.” His successor was not so benignant, for he seized all the revenues of the houses and thus put an end to their existence in Prussia, and they, like their brethren elsewhere, took the road of exile. Some joined the secular clergy and others made their way to Russia.

More surprising still was the protection accorded to them by the terrible Empress Catherine II of Russia. Indeed, it was she who made it possible to preserve unbroken the link between the old and the new Society. On the other hand, not a few Pharisees have reproached the Society for having accepted the protection of this imperial tigress. For the same reason, they might have found fault with Daniel in the lion’s den. He

could not get out of it; and, the animals were kinder than the humans above ground.

Catherine of Russia was not a Russian but a Prussian. Her name was Sophia Augusta of Anhalt-Zerbst. She and her unfortunate husband had been adopted by the czarina, Elizabeth, as her successors on the imperial throne of Russia, on condition that they would change their name and religion. There was no difficulty about either, especially the latter. According to Oliphant, Kohl, Döllinger and others who have described the state of the empire as it was about forty years later, sixteen millions or about one fourth of the entire population of Russia did not profess the Greek faith. The educated classes neither cared nor affected to care for the state religion. From the mercantile classes and most of their employees and the landed aristocracy all faith had departed. The peasants were divided into about fifty sects, and hatred and contempt for one another and the enmity of all of them for the Orthodox Church were extreme. No two Russian bishops had any spiritual dependence or connection with any other. They were simply paid officials of a common master who appointed, degraded or discarded them at pleasure. De Maistre who lived in Russia about that time says. "The words: "Oriental Church" or "Greek Church" have no meaning whatever." "I recognize," said Peter the Great, "no other legitimate Patriarch than the Pope of Rome. Since you will not obey him you shall obey me only. Behold your Pope." On that basis the Russian Church was built.

Strictly speaking the Jesuits were not entering Russia but merely staying in their old establishments which were still Polish, though geographically labelled Russia. Nevertheless, with Russia proper they had already a considerable acquaintance. Thus, as early

as 1612, Father Szgoda had allowed himself to be taken by the Tatars to the Crimea, so as to evangelize the Cossacks. Later, Father Schmidt had appeared at the court of Peter the Great as chaplain of the Austrian embassy. In 1685, Father Debois brought a letter to the czar from the Pope Innocent III, and in 1687 Father Vota, encouraged by several Russian theologians of note, was bold enough to propose to Peter the Great a union with Rome. Peter's sister Sophia was favorable to the project and the moment seemed propitious, but a brace of fanatical monks backed by the patriarch, fiercely denounced the scheme and it was dropped. A school, however, was established at Moscow, but when Sophia died, Peter drove out the Fathers. In 1691, however, he returned to a better state of mind and permitted the Catholics of Moscow to build a church and to invite the Jesuits to take charge of it. But in 1719 he again expelled them, for he had conceived the idea of a Church of his own; not only independent of Rome but of Constantinople, and absolutely under his own control — a view it is said that was suggested to him by the French Jansenists whom he met in Paris on a visit there in 1717.

That ended all hopes of Catholicity in Russia, but in 1772 when Poland was dismembered, a large number of Catholics were added to the population of Russia and Catherine II, who had murdered her husband in order to be supreme in the State, addressed herself to the task of constituting these Russianized Poles into an independent Catholic Church. She found an ambitious Polish bishop, named Siestrzencewicz who entered into her views, and on May 23, 1774, by an imperial ukase she established the Diocese of White Russia. Zalenski, S. J., the author of "*Les Jésuites et la Russie Blanche*" is strong in his denunciation of Siestrzencewicz, as are Pierling and Markowitch,

but Godlewski is more benignant and tries to excuse the bishop as a man who did indeed resort to questionable methods, but was striving to stave off an open persecution of the Catholics. Zalenski has the more likely view.

This name of "White" Russia is a puzzle to most people, as are the opposite descriptions of "Black" and "Red" Russia. Indeed Okolski, who wrote in 1646, has a book entitled "Russia Florida," a name not in accordance with the popular notions about that country. There is also a "Greater" and a "Little" and a "West" Russia. The geographical limits of White Russia may be found in any encyclopedia. It is the region in which are Polotsk, Vitebsk, Orsha, Mohilew, Motislave and Gomel, and is bounded by the rivers Duna, Dneiper, Peripet and Bug. It was Russia's share in the first spoliation of Poland, and had a population of 1,600,000. Moscow is not far to the east but St. Petersburg (Petrograd) is at a great distance to the north.

In 1772 Catherine made known her intention regarding the Jesuits whom she found teaching in the section of Poland which had passed under her sceptre. They were even to retain their four colleges of Polotsk, Vitebsk, Orsha and Dunaberg besides their two residences and fourteen missions. She needed them as teachers and as they were the first to declare their acceptance of the new conditions, and had thus set an example to their countrymen, she revoked the ancient proscription of Peter the Great against the Society in Russia proper, and also apprised the other provinces of Europe that she would be their guardian in the future.

When the Brief of Suppression was announced, the Fathers felt perfectly sure that, like Frederick II, she would not permit it to be promulgated, both

because the Russian Church refused allegiance to Rome, and also because she had already bound herself by a promise to protect them. Nevertheless, through their superior, they addressed to her "Sacred Imperial Majesty" the following letter:

"It is to Your Majesty that we owe the privilege of professing publicly the Roman Catholic Religion in your glorious states, and of depending in spiritual matters on the Sovereign Pontiff who is the visible head of our Church. That is the reason why we Jesuits, all of whom belong to the Roman Rite, but who are most faithful subjects of Your Majesty, now prostrate before your august imperial throne, implore Your Majesty by all that is most sacred to permit us to render prompt and public obedience to the authority which resides in the person of the Sovereign Roman Pontiff and to execute the edict he has sent us abolishing our Society. By condescending to have a public proclamation made of this Brief of Suppression, Your Majesty will thus exercise your royal authority, and we by promptly obeying will show ourselves obedient both to Your Majesty and to the Sovereign Pontiff who has ordered this proclamation. Such are the sentiments and the prayers of all and each of the Jesuits, which are now expressed by me to Your Majesty, of whom I have the honor to be, with the most profound veneration and the most respectful submission, the most humble, the most devoted and the most faithful subject,

"Stanislas Czerniewicz."

"Her Sacred Majesty" absolutely refused to accede to the request. On the contrary she insisted that the Brief should not be proclaimed in her dominions. She showed them the greatest consideration and insisted that her nobles should imitate her example, so that it

became the fashion for the dignitaries of the empire to visit the various Jesuit establishments; on their part, the Jesuits never failed to show their appreciation of such an honor in as splendid a fashion as possible. The most memorable of all such visits was one in which the "Semiramis of the North" was the central figure. Catherine left St. Petersburg, on May 20, 1780, and reached Polotsk ten days later. In her suite were Potemkin, Tchernichef, de Cobentzel, the Prince Marshal Borjantynski, and Prince Dolkowiouki. On her arrival, while surrounded by all the notables who had hastened to meet her, the Jesuits were pointed out to her and she graciously saluted them. In the evening, the college was splendidly illuminated in her honor, and on the following morning she came to the church, for she was burning with a desire to witness a Catholic ceremonial. After Mass she went through the house, and both at her arrival and departure the rector celebrated her glory in an epic poem.

From thence she set out for Mohilew where Joseph II of Austria awaited her. He had already visited the college at this place, and was received with proper honor by the rector and provincial. He made all sorts of inquiries about the reason why the suppressed Jesuits were permitted to exist in Russia, and the bishop told him laconically: "The people need them; the empress ordered it and Rome has said nothing." "You did well," replied the emperor, "you should not, and could not have done otherwise." With the emperor on this occasion appears the unexpected figure of one of the suppressed Jesuits: Father Francis Xavier Kalatai. He was his majesty's travelling companion, and has left a letter telling us what happened on this occasion.

"At Mohilew," he writes, "at the farthest extremity of the recently dismembered provinces of Poland, the

Jesuits still remain on their former footing. They are protected by the empress, because of their ability in training the youth of the country in science and piety. I asked to be presented to the superior when we visited the college and found him to be a very venerable old man. I questioned him and other members of the community on what they based their non-submission to the Brief of Suppression, and they replied in the same formula as the bishop: "*Clementissima imperatrice nostra protegente, populo derelicto exigente, Roma sciente et non contradicente*;" (i.e. on the protection of our most clement empress, the needs of the the abandoned people, and the knowledge and tacit consent of Rome). They then showed me a letter from the Pope expressing his affection for them, and exhorting them to remain as they were until new arrangements could be made. He insisted upon their receiving novices and admitting Jesuits from other provinces, who desired to resume with them the sweet yoke of Christ from which they had been so violently torn. The provincial added that all the Jesuits of Russia were willing to relinquish everything they had, at the first authentic sign of the will of the Pope, and that they waited only a canonical announcement to that effect. Thus, I found that the true spirit of the Society had kept its first fervor among these scattered remnants of it in Russia."

The empress arrived, after making fifty leagues a day on the trip from Polotsk; killing ten horses on the journey. The meeting of the two sovereigns was unusually splendid; ten thousand soldiers stood on guard in the city, and besides state receptions, there were theatrical performances, public sports, banquets and the rest. The Jesuits of other establishments paid their respects, and were presented to the empress by the governor. On the 12th of June, "*Semiramis*"

left for St. Petersburg. Such a favor, of course, made the Jesuits still more popular and, at the same time, checked the papal nuncio, Archetti, who had not yet recovered from his failure to have the suppression made effective. Nevertheless, he still persisted in his efforts, in spite of the threats of the empress. But she never yielded.

Father Brucker writing in the "Etudes" (tom. 132, 1912, 558-59) gives a characteristic letter of the empress to Baron Grimm who was a friend and associate of Rousseau, Diderot, d'Alembert, Holbach and the rest. At that time, Grimm was the envoy of the Duke of Saxe-Gotha, at the court of France, and later on, Catherine's own plenipotentiary to Lower Saxony.

The letter is dated May 7, 1779 and runs as follows: "Neither I nor my *coquins en titre* (my honorable rogues) *les Jésuites de la R. Bl.* (the Jesuits of White Russia) are going to cause the Pope any worry. They are very submissive to him and want to do only what he wishes. I suppose it is you who wrote the article in the 'Gazette de Cologne' about the hot house (the Jesuit novitiate). You say that I am amusing myself by being kind to them. Assuredly, you credit me with a pretty motive, whereas I have no other than that of keeping my word and seeking the public good. As for your grocers (the Bourbon kings) I make a present of them to you; but I know one thing, namely, they are not going to visit me and sing the song: 'Bonhomme! you are not master of your house while we are in it.'"

As early as 1776, that is only three years after the Suppression, the Jesuits of White Russia already numbered 145 members, and had twelve establishments: colleges, residences, missions, etc. In 1777 the question was discussed about opening a novitiate

and the Fathers had sufficient evidence that Pius VI would be glad of it and that even Clement XIV had not been averse. Moreover, the letter sent to Bishop Siestrzencewicz had been found on examination not to be the "formidable decree," as friends in Rome had described it, for it left to him the right of creating and renewing only "what he might find necessary." Finally, as it was not couched in the usual form of Apostolic documents, the superior, Father Czerniewicz, set aside his doubts and wrote both to the bishop and to the firm friend of the Society, Governor General Tchernichef, that he had determined to open that establishment.

Tchernichef's support must have been very strong, for when Father Czerniewicz arrived at Mohilew to arrange matters with the bishop, he received from the prelate a decree dated June 29, 1779, authorizing him to carry out his purpose. This decree began with the words: "Pope Clement XIV, of celebrated memory, condescending to the desire of the Most August Empress of the Russias, our Most Clement Sovereign, had permitted the non-promulgation in her dominions of the Bull 'Dominus ac Redemptor;' and Our Holy Father Pope Pius VI, now happily reigning, shows the same deference to the desires of Her Imperial Majesty, by refraining from all opposition to the retention of their habit, name and profession by the Regular Clerks of the Society of Jesus, in the estates of her Majesty, notwithstanding the Bull 'Dominus ac Redemptor.' Moreover as the Most August Empress to whom both we and the numerous Catholic churches in her vast domains are under such grave obligations has recommended to us both verbally and by writing to do all in our power to see that the aforesaid Regular Clerks of the Society of Jesus may provide for the conservation of their Institute, we hasten to fulfil

that duty which is so agreeable to us and for which we should reproach ourselves did we stint our efforts in carrying it out. Hitherto, they have not had any novitiate in this country, and, as their numbers are gradually diminishing, it is evident that they cannot exercise their useful ministry unless a novitiate is accorded them."

In virtue of this permission, a novitiate was established at Polotsk on February 2, 1780, and ten novices entered and began community life under the direction of Father Lubowicki. On that occasion, according to de Mürr, a formidable Latin poem of 169 hexameters was composed by Father Michael Korycki in honor of Bishop Siestrzencewicz. Thus was the house established; and in spite of the importunities of the Bourbon ambassadors at Rome, the Sovereign Pontiff, Pius VI, never gave utterance, either personally or through his nuncio in Poland, to any public protest against it. All the denunciations of the alleged "refractory Jesuits" were either letters of private individuals or secret official correspondence, written doubtless in the name of the Pope, but indirectly, that is through the channel of the secretaryship of State and the nunciature; and never going outside the narrow diplomatic circle. Nor is there the slightest positive proof that the Pope regarded the Jesuits of White Russia except as religious.

"On the contrary," says Zalenski (I, 330), "Pius VI knew very well, as did everyone else in Rome, that Clement XIV had published the Brief of Suppression in spite of himself, and only after four years of hesitation and conflict with the diplomats. Moreover, Cardinals Antonelli and Calini, eye-witnesses of what had happened, represented to Pius VI in personal memorials that the suppression was invalid. Pius himself had belonged to that section of cardinals which disapproved

of the destruction, and, as has been already said, when he was Pope, he set free the prisoners of the Castle Sant' Angelo, rehabilitated their memory, and ordered Father Ricci to be buried with the honors due to the general of an Order. In brief, Pius VI, as both Frederick II and Tchernichef insisted, was really glad that the Society had been preserved, and his silence was an approbation of it. Indeed, he could not, as the Father of Christendom, exclude the Jesuits from the protection of the general law of the Church and regard them as suppressed and freed from their vows, before the Brief of Clement XIV had been properly made known to them by the ordinary of the diocese. Of course, their enemies systematically rejected this axiom although accepted both by common and canon law. They denounced it as "a vain subterfuge," and even the Apostolic nuncio, in one of his dispatches declared it to be such; but the Holy Father could not, in conscience, accept that view.

In February, 1782, Tchernichef, the great friend of the Society, fell from power, but his successor Potemkin showed himself even a more devoted defender. Fortunately, Father Benislawski, a former Jesuit, but now a canon, was very intimate with him and induced him to give his aid to the Society. As Bishop Siestrzencewicz had meantime become Archbishop of Mohilew, the fear was again revived that he would claim to be the religious superior of the Jesuits. Indeed, by sundry appointments to parishes, he began to reveal that such was his intention, and Archetti, the nuncio at Warsaw, urged him to persist in his attacks. To head off the danger, the Fathers had determined to proceed to the election of a Vicar General, and they obtained permission from the empress to that effect. She issued a ukase, on June 23, 1782, in which she said that the Jesuits were to be subject to the arch-

bishop, in things that pertained to his rights and duties, but that he should be very careful not to interfere with any of the rules of the Order which were to remain intact "in as far as they agree with our civil constitutions." Siestrzencewicz was quite upset by this order, and not knowing that it had been obtained through the intervention of Potemkin, he asked the Prince Wiazemski, who was then president of the Senate, to obtain a decree from that body subjecting the Jesuits to his jurisdiction. The Senate so ruled by a rescript dated September 12, 1781, but it was a very ill-advised proceeding on their part, for it set them in opposition both to the empress and the powerful Potemkin, besides making a rebel of the archbishop and a meddler of the nuncio.

While a spirited correspondence was going on between those two distinguished ecclesiastics about the matter, the Fathers met at Polotsk, on October 10, 1782, which happened to be the feast of St. Francis Borgia, to hold the twentieth congregation of the Society. Everything was done according to the rule which governs such assemblies, and Father Stanislaus Cerniewicz, the vice-provincial, was chosen Vicar General of the Society. In the following session, it was decreed that for those who re-entered the Society, the years spent involuntarily and by compulsion, in the world, would count as so many years in religion. With this the congregation ended, because orders had come to Polotsk, for the Vicar General to report immediately to the Empress at St. Petersburg. Accordingly, after naming Father Francis Kareu, vice-provincial, he set out for the capital and was welcomed by Catherine with the words: "I defended you thus far, and will do so till the end."

The question now arose how would the archbishop receive the delegates of the congregation which had

ignored his claim to control the internal affairs of the Society. The all-powerful Potemkin had attended to that. He had called the prelate to task for daring to oppose the explicit command of the empress, and warned him of the danger of such a course of action. As Siestrzencewicz was primarily a politician, he had no difficulty in modifying his views. Moreover, Canon Benislowski, who had studied him at close range and knew his peculiarities, had taken care to prepare him for the visit of the delegates. When they arrived, he received them with the greatest courtesy and sent a letter of congratulation to the newly-elected vicar. The future of the Society was thus assured. A successor to Father Ricci had been elected; a general congregation had convened and its proceeding had been conducted in strict conformity with the Constitution. Besides, a novitiate had been established, members of the dispersed provinces had been officially recognized as belonging to the Society; and all this had been done with the tacit consent of the Sovereign Pontiff.

Father Czerniewicz remained in St. Petersburg more than three months, during which time he was frequently summoned to discuss with the empress and Potemkin matters pertaining to education, but chiefly to make arrangements for negotiations in Rome, in order to obtain the Pope's express approval of the election. The matter called for considerable diplomatic skill, for in the Acts of the congregation, some very bold expressions had been employed which might cause the failure of the whole venture. Thus, it had declared that "the Brief of Clement XIV destroyed the Society outside of Russia;" and again, that "the Vicar was elected by the authority of the Holy See." The second especially was a dangerous assertion, since the papal nuncio, Archetti, regarded the election as illegal, and even a few of the Jesuits

themselves were doubtful as to the correctness of the claim. There was fear, also, about the personal disposition of the Pope on that point.

To dispose of all these difficulties Catherine sent Benislawski as her ambassador to Rome, with very positive instructions not to modify them in any way whatever. He was not to stop at Warsaw, but might call on the nuncio, Garampi, at Vienna, and also on Gallitzin, the Russian ambassador. He was to go by the shortest route to Rome, to visit no cardinals there, but to present himself immediately to the Pope. In his audience, he was to make three requests. They were: first, the preconization of Siestrzencewicz as archbishop; second, the appointment of Benislawski himself as coadjutor; and third, the approbation of the Jesuits in White Russia, and especially the recognition of the Acts of the congregation. The refusal of anyone of them was to entail a rupture of negotiations with Russia.

On February 21, 1783, Benislawski arrived in Rome, and saw the Pope on the same day. He was received most graciously; his own nomination as bishop was confirmed; but, said the Pope: "Siestrzencewicz had no right to open the novitiate." "That was done," replied Benislawski, "by order of the empress." "Since that is the case," said the Pope, "I shall forget the injury done to me by the bishop." He then asked about the Jesuits and their General, and whether the election had been formally ordered by the empress." When assured upon the latter point, he answered, "I do not object." After an interview of two hours Benislawski withdrew.

At the second audience the attitude of the Pope was cold and indifferent, for the Bourbon ambassadors had influenced him meantime. Noticing the change, Benislawski fell upon his knees and asked the Pope's

benediction. "What does this mean?" he was asked. "My orders are to withdraw immediately, if my requests are not granted." That startled the Pope, and he immediately changed his tone; he spoke kindly to Benislawski and told him to put his requests in writing. All night long the faithful ambassador labored at his desk formulating each request and answering every argument that might be alleged against it. Zalenski gives the entire document (I, 386), which substantially amounted to this: "The failure of the bishop to abolish the Society in Russia; the establishment of the novitiate, and the election of the General were all due to the explicit and positive orders of Catherine. As she had threatened to persecute the Catholics of Russia and to compel the Poles to enter the Orthodox Church, it was clear that there was no choice but to submit to her demands.

"With regard to the objection that the Bourbon Princes would be angry at Catherine's support of the Jesuits, Benislawski made answer, that, 'as the empress had offered no objections to the suppression of the Order in the dominions of those rulers, she failed to see why they had any right to question her action in preserving it. She owed those kings no allegiance.' Secondly, the approval of the Society would not be a reflection on the present Pope, who had as much right to reverse the judgment of Clement XIV, as Clement XIV had to reverse the judgment of thirty of his predecessors. If none of the kings and diplomats had blamed Clement for acting as he did, why should they blame Pius VI for using his own right in the premises? Moreover, the Brief was never published in Russia, and there was not the slightest prospect that it ever would be. Finally, the empress had made a solemn promise not to harm her Catholic subjects; but she was convinced that she could not

inflict a greater injury on them than to deprive their churches of priests and their schools of teachers who in her opinion were invaluable." As to the charge that the whole course of the empress was due to the suggestion of the Jesuits, Benislawski replied that "everyone knew they had petitioned her to have the Brief promulgated, and that she had told them they were asking what was not agreeable to her."

The next day the Pope read the statement, smiled and said, "You want to arrange this matter by a debate with me. But there can be no answer to your contention. Your arguments are irrefutable." Very opportunely, a letter arrived from the empress who expressed her willingness to receive a papal legate to settle the case of the Uniate Archbishop of Polotsk, and asking to have Benislawski consecrated in St. Petersburg. The letter was read to the Pope, in the presence of a number of Cardinals, to whom Benislawski was presented. The Holy Father then gave his assent to the preconization of the archbishop, and the consecration of Benislawski. "As to the third," he said, raising his voice: "Approbo Societatem Jesu in Alba Russia degentem; approbo, approbo" (that is I approve of the Society of Jesus, now in Russia; I approve, I approve). As the verbal utterances of Popes in public matters of the Church, have the same force as when they are in writing, and are designated by canonists and theologians as *vivæ vocis oracula*, Benislawski contented himself with this approval. Besides, fearing the machinations of the Bourbon politicians, he could not ask for more. He had won his case, and had received the Pope's assurance that the Society in Russia was not and never had been suppressed. No more was needed.

Against the immense majority of historians of every shade of opinion, Theiner in his "Pontificate of Clement

XIV" denounces this account of the embassy as "a fabrication of the Jesuit Benislawski," though Benislawski was not then a Jesuit, nor did he ever re-enter the Society. Besides, although Theiner characterizes the distinguished canonist whom the Pope had just made a bishop as "a liar" and "an intriguer," he admits at the same time that he was "a virtuous man" and "a pious priest." If the account of the audience had been untrue, the Pope would certainly have been compelled to denounce it; for it was published immediately in the Florence Gazette; and the falsifier would assuredly never have received his mitre. Nevertheless, to settle the matter definitely and to allay all doubts and suspicions, Benislawski, after he was installed as Bishop of Gadara, was invited to the second congregation of the Jesuits. It met at Polotsk, on July 25, 1785, and he there made the following declaration under oath:

"Having been sent to Rome by the Most Illustrious Empress of all the Russias to interview the Pope with a view of settling the difficulty about the Archbishopric of Mohilew and of the Co-adjutorship of that see, as well as to obtain from the Pope the approval of the Society of Jesus in White Russia, I represented to His Holiness the state of the Jesuits living there in conformity with the laws of their Institute, and I acquainted him with the fact that they had elected a General in obedience to the command of the Most Illustrious Empress. After having heard me, His Holiness kindly approved of the manner of life which the Jesuits were leading in White Russia, and ratified the election of the General, repeating three times, '*approbo, approbo, approbo.*' I affirm under a most solemn oath, the truth of this verbal approbation; in confirmation of which I hereunto affix my seal and signature."

Theiner adduces three Briefs of Pius VI to offset this affidavit of Benislawski, but two of them antedate the episode at Rome; the third was issued a month later, and has nothing in common with the question at issue. Besides this, a few years subsequent to this approval, when Father Joseph Pignatelli, who may one day be among the canonized saints of the Church, asked permission of the Pope to go to White Russia "if the Society existed there," His Holiness answered: "Yes, it exists there; and if it were possible I would have it extended everywhere throughout the world. Go to Russia. I authorize you to wear the habit of the Jesuits. I regard the Jesuits there, as true Jesuits and the Society existing in Russia as lawfully existing." (Bonfier, *Vie de Pignatelli*, 196.)

As their status was now settled, the Fathers addressed themselves to the educational reform which the empress wanted to introduce into the schools of Russia. It consisted mainly in giving prominence to the physical sciences. They had no difficulty in complying with her wishes, and Father Gruber, who was an eminent physicist, immediately established a training-school for the preparation of future professors, and in March 1785, a number of Jesuit scientists were summoned by Potemkin to St. Petersburg.

On June 20, of that year, the Vicar General Czerniewicz died. He was born in 1728, and had entered the Society at sixteen; after teaching at Warsaw, he was called to Rome as secretary to Father Ricci; later he was substitute assistant of Poland. He was then sent to be rector of Polotsk, and was at that post when Clement XIV issued the decree of Suppression. At the congregation which was called on October 1, Father Lenkiewicz was elected to succeed him.

By this time, many of the old Jesuits were sending in their requests for admission. Among them were

such distinguished personages as the astronomer Hell; two of Father Ricci's assistants, Romberg and Korycki and others. All could not be received in Russia itself, but wherever they were, in America, Europe, China, the East and West Indies, etc., they were all gladly welcomed back and their names were inscribed in the catalogue. It is of especial interest for Americans to find those of Adam Britt of Maryland and of several who were sent from White Russia to the United States when Carroll was empowered to re-establish the Society in 1805. They are Anthony Kohlmann, Malevy, Brown, Epinette and others. Those who, for one reason or another, were unable to go to Russia in person, were informed that they were duly recognized as Jesuits and were given permission to renew their vows. This arrangement was made especially for the ex-members who had been appointed to bishoprics, or were employed in some important function, such as royal confessors, court preachers, scientists, etc., or again, who were prevented by age and infirmity from making the long and difficult journey.

In the "Catalogus mortuorum," or list of deceased members, which covers the period between 1773 and 1814, Zalenski counts 268 who are *extra provinciam*; all nations under the sun are represented. From everywhere gifts were sent by former Jesuits. Thus, Father Raczynski who had become Primate of Poland gathered together at various auctions as many as 8000 Jesuit books and sent them to the College of Polotsk. Others followed his example, and in 1815 the college library had 35,000 volumes on its shelves. Other contributions came in the form of money. As early as 1787, Polotsk had a printing-press, and produced its own text-books, besides publishing a number of works which were out of print. Fr. Gruber kept at work forming a corps of able scientists, and

he even made many coadjutor brothers architects, painters and skilled artificers in various crafts. The institution soon became famous for its physical and chemical laboratories, its splendid theatre, its paintings, sculpture, etc. The minor colleges soon followed its example, and the Jesuit churches resumed their customary magnificence. Sodalities were established, distant missions were undertaken, and among the neighboring Letts, Jesuit missionaries created a veritable Paraguay.

Catherine reigned for thirty-five years, and until her death, as she had promised, she had never failed to protect the Society. Her word alone counted in Russia. She was alone on the throne for she had murdered the czar, her husband, because of his repudiation of her son Paul, and also because of her natural intolerance of an equal. It is true that Father Carroll, in far-away America, was lamenting that his brethren had such a protectress, but that was beyond their control. It can at least be claimed that they had never yielded an iota in their duties as Catholic priests. During the whole of her reign she kept her unfortunate heir almost in complete seclusion. He was confided to the care chiefly of Father Gruber, who besides being a saint was a man of wonderful ability. He was a musician, a painter, an architect, a physicist and a mathematician. One of his oil paintings adorns the refectory of Georgetown today; brought over, no doubt, by some of the Polish Fathers. It is very far from being the work of an amateur. Naturally, therefore, Paul took to him kindly, and the affection continued till the end. When on the throne, he multiplied the colleges of the Society, enlarged the novitiate, installed the Fathers in the University of Vilna, and even persuaded the Grand Turk to restore to the Jesuits their ancient missions on the Ægean Archipelago.

The intimacy was so great that Gruber was supposed to be able to procure any favor from Paul and hence his life was made miserable by the swarm of suitors who beset him; but he was not foolish enough to forfeit the favor of the prince by being made a tool to further the selfish aims of the petitioners. He did, however, request the czar to ask the newly-elected Pope Pius VII for an official recognition of the Society in Russia. The Pope was only too willing to grant it, but the lingering hostility to the Jesuits, even in Rome itself, made it somewhat difficult. Indeed, a certain number of the cardinals pronounced very decidedly against it, and only yielded, when the Pope made them take all the responsibility of a refusal. He appointed a committee of the most hostile among them to report on the imperial request, thus bringing them face to face with the consequences of opposing the ruler of a great empire and converting him from a friend into a persecutor of the Church. Looking at it from that point of view, they quickly came to a favorable conclusion, and on March 7, 1801, the Bull "*Catholicæ Fidei*" was issued, explicitly re-establishing the Society of Jesus in Russia. It was the first great step to the general restoration throughout the world thirteen years later. The approbation arrived very opportunely, for sixteen days after its reception Paul I was assassinated.

At his accession, Alexander, though less demonstrative than Paul, showed his esteem for the Society to such an extent that when the General, Father Kareu, was at the point of death, the czar went in person to Polotsk to offer his condolence. This condescension was so marked that Father Gruber availed himself of the opportunity to solicit the publication of the Papal Bull which the turmoil consequent upon Paul's assassination had prevented from being officially proclaimed. The emperor made no difficulty about

it, and issued a ukase to that effect. He even went further in his approval, for when Gruber was elected General in place of Father Kareu, he was summoned to St. Petersburg to occupy a splendidly equipped College of Nobles which Paul had established in the city itself. It was there that Gruber met the famous Count Joseph de Maistre who was at that time Ambassador of Sardinia at the imperial court. A deep and sincere affection sprung up between the two great men, and in the storm that, later on, broke out against the Society, de Maistre showed himself its fearless and devoted defender.

Catherine II had, in her time, attempted the colonization of the vast steppes of her empire, and Paul I had been energetic in carrying out her plans. Alexander I, also, was anxious to further the project which called for not a little heroism on the part of those who undertook it. Incidentally, it would relieve the government of considerable anxiety and worry; for as the new settlers came from every part of Germany, and professed all kinds of religious beliefs, it was considered to be of primary importance politically, to establish some sort of unity among them and to accustom them to Russian legislation and ways of life. The Jesuits were selected for the task, and in spite of the hardships and the isolation to which they were subjected, and in face, also, of the hatred and opposition of their enemies as well as the usually surly mood of the brutalized immigrants who had been driven out of their own country by starvation and oppression, order was restored within a year, and the government reported that these few priests had achieved what a whole army of soldiers could never have accomplished. The missions of Astrakhan were said to be similarly successful. But it appears

in the light of subsequent events, that no solid or permanent results had been effected.

A glance at the map will show us that these two fields of endeavor were at the extreme eastern and western ends of Russia's vast empire. The Riga district is on the Baltic or, more properly, on the Gulf of Riga. Below it, are the now famous cities of Königsberg and Dantzic. Astrakhan is on the Caspian Sea into which the great River Volga empties. On both sides of this river, as in the city itself, the Jesuits had established their mission posts. But from both the Baltic and the Caspian they had to withdraw, when driven out of Russia by Alexander in 1820.

The present condition of these two sections of the now dismembered empire is most deplorable. Indeed, as early as 1864 Marshall (*Christian Missions*, I, 74) says of them: "Let us begin with the Provinces of the Baltic. The Letts who inhabit Courland and the southern half of Livonia, though long normally Christians and surrounded by Lutherans and Russo-Greeks, sacrifice to household spirits by setting out food for them in their gardens or houses or under old oak trees. Of the Esthonians, Kohl says: 'The old practices of heathenism have been preserved among them more completely than among any other Lutheran people. There are many spots where the peasants yet offer up sacrifices.' Let us now accompany Mr. Laurence Oliphant down the Volga to the Caspian Sea. Everywhere his experience is uniform. The Kalmuks whom he discovered are still Buddhists. Near the mouth of the Volga he visits a large and populous village in a state of utter heathenism and apparently destined to remain so. At Sarepta near Astrakhan, the Moravians had attempted to convert the neighboring heathen but the Greek clergy prevented

them. One tribe is made up of followers of the Grand Lama; another of pagans; a third of Mahometans. In the city of Kazan, once the capital of a powerful nation, there are 20,000 Mahometans, and the immense Tatar population of the entire region reaching as far as Astrakhan has adopted a combination of Christianity, Islamism and Shamanism, or are as out and out pagans as they were before being annexed to the Russian Empire."

Among these degraded peoples the Jesuits were at work while they were directing their colleges at Polotsk, St. Petersburg and elsewhere until 1814.

CHAPTER XXII

THE RALLYING

Fathers of the Sacred Heart — Fathers of the Faith — Fusion — Paccanari — The Rupture — Exodus to Russia — Varin in Paris — Clorivière — Carroll's doubts — Pignatelli — Poirot in China — Grassi's Odyssey.

WHILE the Society was maintaining its corporate life in Russia several contributory sources began to flow towards it from various parts of Europe. The most notable was the association that was formed under the eyes and with the approval of the wise and virtuous Jacques-André Emery, the superior of the Seminary of Paris, who himself had been trained in the Jesuit college of Macon. Under his guidance and very much attached to him, was a little group of seminarians consisting of Charles and Maurice de Broglie, sons of the celebrated Marshal of that name, both of whom bore the title of Prince; François Eléonore de Tournély, who was the animating spirit of the little association, and, omitting others, Joseph Varin who succeeded de Tournély as the guide of the growing community.

When the Revolution broke out, Varin yielding to his martial instincts, left the seminary and became a soldier in the royalist army; but Charles de Broglie kept the group together and under the direction of Pey, a distinguished canon of Paris, they plunged into the study of the spiritual life and continued to dream of an association which might in one way or another take up the work of the suppressed Society of Jesus. In 1791 they were compelled to seek a refuge in Luxembourg. Two years later, they fled to Antwerp, and

finally found themselves in the old Jesuit villa of Louvain, which is still standing near the château of the Duc d'Arenberg. There they were joined by de Broglie's brother, Xavier, and by Pierre Leblanc, both of whom had served for two years in the army of the Prince de Condé. Varin joined them in that year. He had been a soldier ever since the seminary had closed, and had given up all idea of ever resuming the soutane. But it happened that he was absent from his regiment when a battle occurred, and in disgust he had gone to Belgium to ask to be transferred to another corps. While there, he fell into the hands of his old seminary friends; in a few days his former fervor returned and he was accepted as the sixth member of what de Tournély had determined to call "The Society of the Sacred Heart."

On the very day of Varin's entrance, he and five associates started off on foot, with their bags on their backs, to beg their way to Bavaria. It took them five days to get as far as Augsburg, and there they remained, though their intention was to establish themselves at Munich. But the Bishop of Augsburg told them that if they wanted to learn what the Society of Jesus was, no better place could be found than the city in which they then found themselves, for the memory of many illustrious Jesuits was still fresh in the hearts of the people. The bishop who gave them this welcome hospitality was Clemens Wenzeslaus, who besides being a prelate was a prince of Saxony and Poland. Yielding to his advice, they took up their abode in Augsburg where they were soon joined by two distinguished men who were afterwards to be conspicuous in the reconstructed Society, Grivel, who was to be sent to Georgetown in America as master of novices, and the famous Rozaven, who was to save the Society from wreck in the first general congregation held after

the Restoration, and who was subsequently to be the assistant General both of Fortis and Roothaan.

As they were all Frenchmen, they were necessarily debarred from apostolic work among the people whose language they could not speak. But that was providential, for they had thus a better opportunity to devote themselves to the study of the spiritual life. On March 12, 1796, Varin and some others were promoted to the priesthood, and about the middle of December, they were installed first at Neudorf and then at Hagenbrunn, near Vienna, as the invading armies of Moreau and Jourdan made Augsburg an unsafe place to live in. They were now sixteen in number and their close imitation of the Jesuit mode of life caused a sensation there, as Austria had only a short time before suppressed the Society.

De Tournély died on July 9, 1797, and Varin was elected in his place on the first ballot. The organization however, had not yet received the authorization of the Sovereign Pontiff, for as Napoleon held him a prisoner now in one place now in another, it was impossible to make any personal application for his approval of the new organization. Hence, a petition was drawn up, signed by twenty-five or thirty bishops asking the Holy Father's approbation. The answer came in the month of September 1798, assuring them that their project afforded him the greatest consolation, and with all his heart he gave them his blessing.

The establishment of this Society was not as has been said "the underhand work of the Jesuits," for Varin and his associates had as yet never met any member of the old Society, nor were they aware of the existence of any similar organization in Italy. Indeed, when a letter came from Rome, signed Nicolas Paccanari, announcing that he was their superior, and was such, "in virtue of an express wish of the Pope

to have the two communities united," the associates regarded it as the abolition of their Society of the "Fathers of the Sacred Heart," especially as this unknown individual announced that he was then on his way to Hagenbrunn to carry the plan into effect.

Nicolas Paccanari was a very curious personage. He had no education whatever, and in his early life had been engaged in various occupations which scarcely seemed to fit him to be the founder of a religious order. He was born near Trent, and had been for some time a soldier, then a merchant on a small scale, and when swindled by an associate, he took to tramping from town to town, vending, as Guidée says, "objects of curiosity," that is, he was an itinerant peddler. He was a pious man, and as he belonged to one of the guilds in the Caravita at Rome, he was prompted by the spirit that prevailed in that famous Oratory to do something more than usual for the glory of God. He first thought of being a Carmelite, and then the fancy seized him that he was destined to resuscitate the Society of Jesus. Strangely enough, although he was not even a priest, he was joined by a doctor of the Sapienza and two French ecclesiastics, Halnat and Epinette, the latter of whom entered the Society and later taught philosophy at Georgetown D. C. He was undoubtedly clever, and so plausible in his speech that he won the confidence of the most distinguished personages in Europe: cardinals and noblemen and heads of religious orders, with the result that he and his two friends made their vows on the eve of the Assumption 1797, in the chapel of the Caravita, and Paccanari was elected superior. He succeeded even in seeing the Pope, who was then a prisoner at Spoleto, and obtained his approval and blessing. He called his organization "The Society of the Fathers of the Faith of Jesus," which was shortened

later into "The Fathers of the Faith." In Böhmer-Monod we find them styled "The Brothers of the Faith."

Paccanari failed to arrive at Hagenbrünn for a considerable time, for he had fallen into the hands of the police and was kept a prisoner in Sant' Angelo. His restless activity and constant change of abode had attracted the notice of the authorities, and he was suspected of being concerned in some political plot against the Roman Republic, which the French had just then set up in the Papal dominions. His associates were arrested at the same time, and were not released for four months. It was during this time of incarceration that Paccanari sent a second letter to Varin more startling than the first. It announced that the Fathers of the Sacred Heart had been received into the Paccanari association, and that Father Varin was appointed superior of the society in Germany. Such a communication from a man whom they had not even seen, made them conclude that they had to do with a lunatic. Finally, in the month of February 1799, a third letter arrived, clearing up what had been said in the second. The explanation offered was that not knowing if he would ever be let out of jail, and not wishing that the privileges he had received from the Holy See should lapse, he had as a precaution admitted Varin and his associates into the Society of the Fathers of the Faith.

When at last he was released, he started for Vienna, and on his way, made it his business to see some of the dispersed Jesuits who were in Parma and Venice. They were very kind to him, procured him financial assistance, but did not welcome him with the enthusiasm he expected. They had remarked that he never spoke of uniting his associates with the Jesuits of Russia. Paccanari was keen enough to divine their

reason, and he was therefore only the more eager to affiliate with the people at Hagenbrünn, for he had only twenty members of his own, not more than three of whom were priests. He reached Vienna on April 3, and was naturally received with some reserve, but when Cardinal Migazzi and the nuncio made known the desire of the Pope, all opposition ceased and the discussion of the mode of union began. The sessions lasted ten days and ended by the election of Paccanari as general. The Society of the Fathers of the Sacred Heart thus passed out of existence on April 18, 1799.

The house at Hagenbrünn at once took on a different aspect. There was less study, fewer exercises of piety, the recreations were immoderately prolonged, and the Fathers were actually compelled to take up a series of athletic exercises that made them think they were back in their college days. Of course this soon became intolerable, but little else could have been expected from a man like Paccanari, who was absolutely ignorant of the first elements of community life. What is still more curious is that he was not even yet tonsured; but he was, nevertheless, so wonderfully insinuating in his manner that he succeeded in persuading everyone outside of his own household that he was the man of the hour. The public praised him, but his subjects were exasperated at his opinionativeness, his despotism, his repeated absences from home, and above all by his avoidance of all association with the dispersed Jesuits. All that quickly convinced the Fathers of the Sacred Heart that a serious mistake had been made. It is true that on August 11, 1799, Paccanari made a formal announcement that his sole purpose was to amalgamate with the Jesuits of Russia, but it was tolerably clear that if he ever had any such intention it was rapidly vanishing from his mind. He began by founding several establishments in various

parts of Europe, even Moravia being favored in this respect. In this distribution, de Broglie and Rosaven were dispatched to England, and Halnat, Roger and Varin to France.

After the example of the old Jesuits, the first work that Varin and his companions undertook when they arrived in Paris was the care of the hospitals of La Salpêtrière and Bicêtre, the first of which had 6,000 patients and had not seen a priest in its wards for ten years. The government now admitted the folly of its previous methods of procedure, and sought the help of the ministers of religion. A tremendous transformation was immediately effected. Nor could it have been otherwise, for the zealous priests spent thirteen and fourteen hours a day there, going from bed to bed to comfort the patients.

It was Halnat who first discovered the existence of the venerable Father de Clorivière, a Jesuit of the old Society, who was to be the first provincial of France after the restoration. The pious Mlle. de Cicé, a niece of the Archbishop of Bordeaux, also comes into view at this period. She had been the directress of an association of ladies established by Father de Clorivière to supply as far as possible the place of the expelled nuns, in looking after the young girls of Paris. Varin became her spiritual guide and also directed Mlle. de Jugon, a remarkable woman, who subsequently married a wealthy nobleman; but at his death she resumed with great ardor the charitable works which had previously reflected such glory upon her piety and zeal.

Just at this time, an attempt was made to assassinate Napoleon. An "infernal machine," as it was called, was exploded under his carriage, and Mlle. de Cicé was suspected of knowing something about it, chiefly because of her association with the mysterious person-

ages who had recently arrived in France—Varin and his companions. Indeed, although the good woman's holiness of life was vouched for by a great number of witnesses, chiefly the beneficiaries of her charity, she might have been condemned to death, had not Father Varin appeared in court, where he made a candid explanation of the character of his society, as having for its only purpose religion and charity, without any political affiliations whatever. His good temper at the trial was a happy offset to Father Halnat's outburst of anger which almost provoked an unfavorable verdict. Later Halnat applied for admission to the Society of Jesus, but it was thought unsafe to admit him.

At this juncture, there appears the figure of Madeleine-Sophie Barat, the foundress of the Ladies of the Sacred Heart, a title chosen at that time not to indicate any social distinction; indeed Madame Barat was from people in very ordinary circumstances, but the name "religious" was in disfavor at that turbulent period, and it was thought advisable not to obtrude unnecessarily the fact that she and her associates formed a community of nuns. They were merely *des dames pieuses*, who lived together for charitable and educational work. The name "dames" is an old title for nuns in England.

She was the sister of Father Louis Barat, who was one of the Fathers of the Faith, and when Varin was looking around for some capable woman to give the girls of Paris and elsewhere a Christian education, Barat suggested her as a possibility. He had taught her Latin, Greek, Spanish, Italian, and natural philosophy, besides subjecting her to a very rigid and somewhat harsh training in asceticism. She was then twenty years of age, and with her usual habit of submission, she and her three companions addressed

themselves to the task. This was in 1801. Before 1857, she had succeeded in establishing more than eighty foundations in various parts of the world and she is now ranked among the Beatified.

To Varin must also be accorded the credit of forming in the religious life another woman who is among the Blessed; the Foundress of the Sisters of Notre-Dame de Namur, Julie Billiart. Perhaps his prayers had something to do with the restoration to health of this remarkable woman, who had been a paralytic and almost speechless for thirty-one years. She recovered her youthful vigor in 1804, at the end of a novena to the Sacred Heart, which had been suggested by her confessor. She was then at Amiens, and Varin united her and her companions into a teaching community, and drew up the rules and constitutions which they have undeviatingly adhered to ever since. Indeed it was this very fidelity that gave them the name of Notre Dame de Namur. For in the absence of Varin a prominent ecclesiastic attempted to modify their rule, whereupon the indignant women left Amiens and emigrated in a body to Namur. That city has ever since been regarded as their spiritual birthplace. In the space of twelve years, namely between 1804 and 1812, this quondam paralytic founded fifteen convents, and made as many as one hundred and twenty journeys, some of them very long and toilsome, in the prosecution of her great work for the Church. Like the Ladies of the Sacred Heart, the Sisters of Notre Dame de Namur have establishments all over the world.

Meantime, a very marked difference had displayed itself in the tone of the various members of the Fathers of the Faith. Those who had been followers of Paccanari had no idea whatever of the real nature of religious life, whereas the disciples of Varin for the

most part were spiritual men and eager in the work of perfection. How noticeable this was, is revealed in a letter from Bishop Carroll in America. He had asked for help from the new organization, and four priests had been promised him, but only one arrived — an Italian named Zucchi. Whether he lost his way or not, or fancied he could follow his own guidance, he went first to Quebec, but was promptly informed by the government officials there that his presence was undesirable. He finally reached Maryland, and Carroll describes him in a letter to Father Plowden in England as follows: "There is a priest here named Zucchi, a *Romano di nascita*, a man of narrow understanding, who does nothing but pine for the arrival of his companions. Meantime he will undertake no work. From this sample of the new order, I am led to believe that they are very little instructed in the maxims of the Institute of our venerable mother, the Society. Though they profess to have no other rule than ours, Zucchi seems to know nothing of the structure of our Society, nor even to have read the *Regulæ Communes* which our very novices know almost by heart."

The bishop had also heard of the establishment of one of the communities of women by Father Varin, and that made him still more suspicious about the genuineness of the Fathers of the Faith. "In one point," he writes to Plowden, "they seem to have departed from St. Ignatius, by engrafting on their Institution a new order of nuns, which is to be under their government."

The rupture in the ranks of the Fathers of the Faith took place in 1803. In the preceding year, Rozaven and Varin had gone to Rome and were there confirmed in their suspicions that Paccanari was not sincere in his protestations about his desire to join the Jesuits in Russia. They were also shocked at the

lack of religious spirit in the Paccanarist house in Rome. In the following year, Rozaven again returned to Rome, and besides being confirmed in his conviction that Paccanari was working for the development of an independent society, he was informed of certain charges against the personal character of the man. Paccanari's explanation of the accusations, far from convincing Rozaven, only confirmed him in his opinion. The result was that he obtained a private audience with the Pope, and was authorized to sever his connection with the Fathers of the Faith.

To his amazement, he found on his return to London, that his associates had already taken the matter in hand for themselves and had applied to Father Gruber in Russia, for admission to the Society. The petition was granted, not, however to enter corporately but individually, namely after each one's vocation had been carefully examined. The application was to be made to Father Strickland in England, who had been a member of the old Society. With other candidates from Holland and Germany, twenty-five new members passed over to Russia.

It is very distressing to note that Father Charles de Broglie, who with de Tournély had initiated the whole movement, was not in this group. He and three others remained in London as secular priests, and unfortunately, his relations with a certain number of refractory Frenchmen led him into the schism known as *La Petite Eglise*. He persisted in his rebellion as late as 1842, when he at last made his submission to the Church.

Rozaven wrote from Polotsk to Varin, giving him an account of what had happened to him in Rome, insisting on the justifiableness of the act, and reminding him that they had joined the Fathers of the Sacred Heart, and subsequently the Fathers of the Faith, solely

for the sake of uniting with the Jesuits in Russia. As Paccanari had not only no intention of carrying out that purpose, but was doing everything in his power to prevent it, the duty of allegiance ceased, and so the Pope had decided. Forthwith, Varin, with the approval of all his subjects in France, notified Paccanari that they had severed all connection with his Society. Meantime however, they retained the name of Fathers of the Faith.

But this independence was not satisfactory to Varin. What was he to do? Should he disband his communities which were performing very effective work in France or wait for developments? The Apostolic nuncio at Paris, della Genga, decided that he should continue as he was till more favorable circumstances presented themselves. They had not long to wait. The emperor's uncle, Cardinal Fesch, had thus far protected them, but in 1807 Napoleon publicly and angrily reproached him for this patronage, and on November 1st ordered all the Fathers to report to their respective dioceses within fifteen days, under penalty of being sent to the deadly convict colony of Guiana. Fouché offered several positions of honor to Varin and on his refusal to accept them, drove him out of Paris. By this time, however, Varin was a Jesuit and was following the directions of the venerable Father Clorivière who had been empowered to receive him.

The secession of the Fathers of France and England was quickly imitated by the communities in other parts of Europe. Meanwhile Paccanari's conduct became a public scandal. A canonical process was instituted against him in 1808, and he was condemned to ten years' imprisonment. But when the French took possession of the city in 1809 and opened the prison doors, Paccanari disappeared from view, and no one ever knew what became of him.

While the work of the Fathers of the Faith was progressing in France and elsewhere, the saintly Pignatelli, who had been Angel Guardian of the Spanish Jesuits when they were expelled from their native land, was accomplishing much for the general establishment of the Society. After landing in Italy where the Jesuits were as yet unmolested, he had betaken himself, with the advice of the provincial to Ferrara, and there housed the exiles as best he could. He also established a novitiate in connection with the college which had been handed over to him; but all this was swept away when the Brief of Clement XIV suppressed the entire Society in 1773. Of course, the first thought of Pignatelli after this disaster was to join his brethren in Russia, and with that in view he wrote to Pope Pius VI, who had succeeded Clement XIV, asking him if the Jesuits whom Catherine II had sheltered, really belonged to the Society. The reply delighted him beyond measure, for it told him that he might go to Russia with a safe conscience and put on the habit of the Society. The Jesuits there really belonged to the Society for the Brief of Suppression had never reached that country. The Pontiff also added that he would restore the Society as soon as possible; and if he were not able to do so he would recommend it to his successor.

Pignatelli's joy knew no bounds, and he immediately prepared for his journey to the North, but the Providence of God kept him in Italy, for the Duke of Parma, though a son of Charles III of Spain, had resolved to recall the Jesuits to his Duchy, and for that purpose had written to Catherine II of Russia to ask for three members of the Society to organize the houses. The empress was only too glad to accede to his wish; on February, 1794, three Jesuits arrived in Parma and began their work at Calorno, just when Pius VI

was passing through that city on his way to the prisons of France. The opportunity was taken advantage of to ask the august captive for authorization to open a novitiate and he most willingly granted the request. Panizzoni, who was then provincial of Italy, appointed Pignatelli as superior and master of novices. Unfortunately the Duke of Parma died, and the Duchy was taken over by France; however, the Jesuits were not molested for a year and a half, and during this time Pignatelli, who was exercising the office of provincial, succeeded in having the Society restored in Naples and Sicily. This was in 1804. But when Napoleon laid his hands on the whole of the peninsula an order was formulated for the expulsion of the Jesuits. Fortunately its execution was not rigorously enforced and colleges were established in Rome, Tivoli, Sardinia and Orvieto.

Meantime matters were progressing favorably in Russia, so much so that in 1803 Father Angiolini was sent as imperial ambassador to the Pope to solicit alms for the missions. When he appeared in Rome dressed as a Jesuit, he found himself the sensation of the hour. The Sovereign Pontiff received him with effusive affection and granted all that he asked. He remained there as procurator of the Society, and in the following year, was able to communicate to Father Gruber the pleasing news that, at the request of King Ferdinand, the Society had been re-established in the Two Sicilies. Father Pignatelli was made provincial, and as many as 170 of those who had survived after Tanucci had driven them out thirty-seven years previously came from the various places that had sheltered them during the Suppression to resume their former way of life. Several of them who had been made bishops asked the Pope for permission to return but all were refused except two, Avogado of Verona and Bencassa of Carpi.

The whole kingdom welcomed back the exiles with enthusiasm. The King came in person to open the Church which he had persistently refused to enter ever since the expulsion; at the first Mass he and the entire royal family received Holy Communion. He also gave the Fathers their former college, and endowed it with an annual income of forty thousand ducats. This example encouraged others; colleges were founded everywhere, and the number of applicants was so great that the conditions for admission to the Society had to be made as rigorous as possible. Unfortunately this happy condition of affairs did not last long, for in March 1806, Joseph Bonaparte replaced Ferdinand IV on the throne of Naples, and the Jesuits again took the road of exile. The Pope offered them a refuge in Rome, and when they protested that such a course would draw on him the wrath of Napoleon, he replied that they were suffering for the Church, and that he must receive them just as Clement XIII had done when they were exiled from Naples.

While these events were occurring in Italy and France, an opportunity was presented to the Jesuits of Russia to revive their old missions in China. Unfortunately it was frustrated. The story as told in the "Woodstock Letters" (IV, 113) is a veritable Odyssey, and is particularly interesting to Americans, for the reason that the principal personage concerned in what proved to be a very heroic enterprise became subsequently the President of Georgetown College: John Anthony Grassi.

Grassi was a native of Bergamo, and in 1799 entered the novitiate established by Father Pignatelli at Calorno. He thus received a genuine Jesuit training and escaped the influence of the establishments which Paccanari was inaugurating in Italy just at that time. From Calorno he was sent to Russia, and was made Rector of the College of Nobles which was dependent

upon the establishment at Polotsk. Meanwhile, he was preparing himself for the missions of Astrakhan, and was already deep in the study of Armenian when the Chinese matter was brought to the attention of Father Gruber by a letter from a member of the old Society, who had contrived to remain in China ever since the Suppression. He was Louis Poirot. It appears that his ability as a musician had charmed the emperor, and thus enabled him to continue his evangelical work in the Celestial Empire.

Hearing of the establishment in Russia, he bethought himself of having the Jesuits resume their old place in China, evidently unaware that the Brief of 1801 expressly declared that the Society had been established "only within the limits of the Russian Empire." But not knowing this he availed himself of the return of a Lazarist missionary and wrote two letters; one to the Pope and another to the Father General in which he said: "I am eighty years of age and there is only one thing I care to live for. It is to see the Jesuits return to China." His letter to the General ends with a request to be permitted to renew his vows, "so as to die a true son of the Society of Jesus." Between the time he wrote this letter and its arrival in Europe, the limitation of the approval of the Society to Russia had been withdrawn, and Father Gruber immediately set about granting the venerable and faithful old man's request. Happily a solemn legation was just then to leave St. Petersburg for China, and the ambassador, Golowkin, was urged to take some Jesuits in his suite. The offer was gladly accepted, but it was decided that it should be better for the priests to go by the usual sea route than to accompany the embassy overland.

Father Grassi was considered to be the most available man in the circumstances, and he was told merely

that he was to go to a distant post, and that his companions were to be Father Korsack, a native of Russia and a German lay-brother named Surmer, who happened to be a sculptor. On January 14, 1805, they left Polotsk, and travelling day and night, arrived at St. Petersburg on January 19. Only then were they informed that their destination was Pekin. On February 2 they started on sleds for Sweden. At the end of three days, they were all sick and exhausted, but kept bravely on till they reached the frontier where they found shelter in a little inn. Fortunately a physician happened to be there and he helped them over their ailments, so that in ten days they were able to resume their journey. They then started for Abo, the capital of Finland and from there crossed the frozen sea at top speed, till they reached the Island of Aland. On March 20 they traversed the Gulf of Bothnia in a mail packet, and landed safely on the shore of Sweden. On March 22 they were in Stockholm, but the Abbé Morrette, the superior of the Swedish mission to whom they were to present themselves was dead. An Italian gentleman, happily named Fortuna, who was Russian Consul at that place, took care of them and presented them to Alopeus, the Russian minister.

Alopeus dissuaded them from going to England as they had been directed, and suggested Copenhagen as the proper place to embark. Arrived there, they were informed that there was a ship out in the harbor, waiting to sail for Canton, but that the captain refused to take any passengers; whereupon they determined to follow their original instructions, and after a stormy voyage arrived at Gravesend on May 22. From there they went to London where they met Father Kohlmann.

The same misfortune attended them at London for although Lord Macartney, who had known the Jesuits

in Pekin, did everything to secure them a passage to China, he failed utterly. Then acting under new instructions they set sail for Lisbon on July 29, but were driven by contrary winds to Cork in Ireland, where of course they met with the heartiest welcome from everyone especially from the bishop. They finally landed at Lisbon on September 28; passing as they entered the harbor, the gloomy fortress of St. Julian where so many of their brethren had been imprisoned by Pombal. They were befriended there by an Irish merchant named Stack, and also by the rector of the Irish College; but were finally lodged in an old dismantled monastery where they slept on the floor. Then, in the dress of secular priests, they presented themselves to the Apostolic nuncio who was very friendly to the Society, and who would have been a Jesuit himself had it not been for the opposition of his family. He warned them to be very cautious in what they did and said, and informed them that there were very few ships clearing for Macao.

While at Lisbon, they devoted themselves to the study of mathematics and astronomy, and after two months their friend, the Irish merchant, came to tell them that there was a ship about to sail. They hastened to advise the nuncio of it, but were then told that they could not go to China, without the Pope's permission, for the reason that the Society had been suppressed in that country. They also learned from a missionary priest of the Propaganda, that Rome was very much excited about their proposed journey; Father Angiolini who was then in Rome, wrote to the same effect. It was then March 1806. Not knowing what to do, they began a course of astronomy at the observatory of Coimbra, but unfortunately, the founder of the observatory, an ex-Jesuit, José Monteiro da Rocha, was very hostile to the Society; and even

went so far in his opposition that in a public oration before the university he had praised Pombal extravagantly for having abolished the Order.

The wanderers remained at Coimbra for two months, and then returned to Lisbon. On their way to the capital they saw the unburied coffin of Pombal. On June 4 a letter came from England which revived their hopes, especially as it was followed by pecuniary help from the czar; but soon after that, they received news of the Russian embassy's failure to reach China, and they also heard that the country of their dreams was in the wildest excitement because a missionary there had sent a map of the empire to Europe. The imprudent cartographer was imprisoned and an imperial edict announced that vengeance was to be taken on all Christians in the empire. Who the poor man was we do not know. It could not have been old Father Poirot. He was merely a musician and not a maker of maps. On December 2, 1806, the nuncio at Lisbon was informed that the Pope quite approved of the project of the Fathers and had urged his officials to assist them to carry it out. The reason of this change of mind on the part of the Holy Father is explained by the fact that he was anxious to propitiate Russia. Nevertheless, the nuncio advised them to wait for further developments.

Another year went by, during which they continued their studies and made some conversions. They had also the gratification of being introduced to the Marchioness of Tavora, the sole survivor of the illustrious house which Pombal had so ruthlessly persecuted. Finally they were recalled to England, which they reached on November 16 1807, after a month of great hardship at sea. They were welcomed at Liverpool by the American Jesuit, Father Sewall, who was at that time sheltering four other members of the

Society in his house. When the little community met at table, they represented seven different nationalities — American, English, French, German, Italian, Polish and Belgian. Father Grassi remained in England, chiefly at Stonyhurst until 1810, and on August 27 of that year set sail from Liverpool for Baltimore, where he arrived on October 20. He had thus passed three years in England where community life had been carried on almost without interruption from the time of the old Society. For although the Brief of Suppression had explicitly forbidden it, nevertheless Clement's successor had authorized it as early as 1778, and had permitted the pronouncement of the religious vows in 1803,— a privilege that was extended to the Kingdom of Naples in 1804. Arriving in the United States, Father Grassi found that there had been virtually no interruption of the Society's traditions in this part of the world. The Fathers had been in close communication with Russia as early as 1805 and were being continually reinforced by members of the Society in Europe. When the Bull of Re-establishment was issued there were nineteen Jesuits in the United States.



CHAPTER XXIII

THE RESTORATION

Tragic death of Father Gruber — Fall of Napoleon — Release of the Pope — The Society Re-established — Opening of Colleges — Clorivière — Welcome of the Society in Spain — Repulsed in Portugal — Opposed by Catholics in England — Announced in America — Carroll — Fenwick — Neale.

IN 1805 the Society met with a disaster which in the circumstances seemed almost irreparable. During the night of March 25-26 its distinguished General, Father Gruber, was burned to death in his residence at St. Petersburg. His friend, the Count de Maistre, who was still ambassador at the Russian Court, hurried to the scene in time to receive his dying blessing and farewell. Gruber's influence was so great in Russia that it was feared no one could replace him. His successor was Thaddeus Brzozowski, who was elected on the second of September. Splendid plans, especially in the field of education had been made by Gruber and had been warmly approved of by the emperor, but they had to be set aside for more pressing needs. Napoleon was just then devastating Europe, and the very existence of Russia as well as of other nations was at stake. It is true that the empire was at peace with France, but at the rupture of the treaty of Amiens, Napoleon complained of the political measures of the cabinet of St. Petersburg, and the ambassadors of both countries received their papers of dismissal. The result was that a coalition of Russia, England, Austria and Sweden was formed to thwart the ambitions of Napoleon who was at that time laying claim to the whole Italian Peninsula. War was declared in 1805.

Austerlitz compelled the empire to accept Napoleon's terms, but Prussia and Russia continued the fight until the disasters at Jena, Eylau and Friedland. Then the Emperor of Russia and the King of Prussia met Napoleon on a raft anchored out in the Niemen, where on the eighth and ninth of July peace was agreed to.

At Erfurt, in 1808 Napoleon and Alexander drew up what was known as the "Continental System," in accordance with which, all English merchandise was to be excluded from every continental nation. This was followed by a defensive alliance of Austria and England, and as Austria was Russia's ally, Alexander again entered the fight against Napoleon, but the victory of Wagram and the marriage of Napoleon with the Austrian archduchess, Maria Louisa, changed the aspect of affairs and the "Continental System" was restored, but in so modified a form that war broke out again, and in 1812 Napoleon began his Russian Campaign. The battle of Smolensk opened the way for him to Moscow, but when the conqueror arrived he found the city in flames. He mistook it for an act of surrender and Alexander purposely detained him, discussing the terms of peace until the winter set in. Then the conqueror decided to return, but it was too late. On February 22, 1813, Alexander sent out a call to all the kings of Europe to unite against Napoleon and they eagerly responded. He beat them at Lutzen and Bautzen, and in Silesia, but in spite of his success he had to continue his retreat. He won again at Dresden and Leipzig, but they pursued him relentlessly, until at last the Rhine was reached. Peace was offered in December 1813, but when its acceptance was delayed, the Allies entered France, and on March 3, 1814, laid siege to Paris. The city surrendered on the following day.

Meantime Napoleon had released Pius VII from captivity, not voluntarily, but as a political measure, to propitiate the anger of the Catholics of the world, who were beginning to open their eyes to the extent of the outrage. Eighteen months previously he had dragged the venerable Pontiff from Rome and hurried him night and day over the Alps, absolutely heedless of the age and infirmity of his victim, until at last the Pope entered Fontainebleau a prisoner. According to Pacca, it was a jail more than a palace. There by dint of threats and brutal treatment Napoleon so wore out the strength of the aged man that a Concordat was signed which sacrificed some of the most sacred rights of the Holy See. It was cancelled, indeed, subsequently, but it almost drove the Pope insane when he realized the full import of what he had been driven to concede. "I shall die like Clement XIV," he exclaimed. But his jailer was heartless and it was only after a year and a half of imprisonment, and when the Allies were actually entering France as conquerors, that he made up his mind to send the Pontiff back to Rome. Had he done it with less brutality he might even then, have succeeded in his calculations, but only one attendant was sent to accompany the prisoner. The cardinals were purposely dismissed some days later in batches, and ordered to go by different routes so as to prevent any popular demonstration on the way.

Pacca overtook the Pope at Sinigaglia on May 12, and on May 24, after a brief stay at Ancona, Loreto, Macerata, Tolentino, Foligno, Spoleto, Terni and Nepi, entered Rome. What happened at these places deserves to be recorded, as it shows that the Faith was not only not dead but had grown more intense because of the outrages of which the Vicar of Christ had been the object. At Ancona, for instance, Artaud

tell us, "he was received with transports of delight. The sailors in the harbor flocked around his carriage, unhitched the horses and with silken ropes of yellow and red drew it triumphantly through the city, while the cannon thundered from the ramparts, and the bells of every tower proclaimed the joy of the people. From the top of a triumphal arch the Pope gave his benediction to the kneeling multitudes, and then blessed the wide Adriatic. From there he went to the palace of the Picis for a brief rest. The next day he crowned the statue of the Blessed Virgin, Queen of All Saints, and then set out for Osimo escorted as far as Loreto by a scarlet-robed guard of honor. Entering Rome by the Porto del Popolo, his carriage was drawn by young noblemen, and he was met by a procession of little orphan children chosen from the Protectory of Providence. They were all clothed in white robes and in their hands they held golden palm branches which they waved above their heads, while their young voices filled the air with jubilant songs. When the crowd became too dense, the little ones knelt before him to present their emblems of peace, which he affectionately received, while tears rolled down his cheeks. At last, the city gates were reached and he proceeded along the streets lined on either side by kneeling multitudes who were overcome with joy at his return."

Almost the first official act of the Pope was to re-establish the Society. How that came about may be best told in the words of his faithful servant, Cardinal Pacca.

"While we were in prison together," says the illustrious cardinal, "I had never tired of adroitly leading the conversation up to this important matter, so as to furnish His Holiness with useful information if ever it happened that he would again ascend the

Chair of St. Peter. In those interviews he never failed to manifest the greatest esteem and affection for the Society. The situation in which we found ourselves was remarkable, and it shows the admirable Providence of God with regard to this celebrated Society.

“When Barnabo Chiaramonte was a young Benedictine, he had teachers and professors in theology whose sentiments were anti-Jesuit, and they filled his mind with theological views that were most opposed to those maintained by the Society. Everyone knows what profound impressions early teaching leaves in the mind; and, as for myself, I also had been inspired from my youth with sentiments of aversion, hatred and, I might say, a sort of fanaticism against the illustrious Society. It will suffice to add that my teachers put in my hands and ordered me to make extracts from the famous ‘*Lettres Provinciales*,’ first in French and then in Latin, with the notes of Wendrok (Nicole) which were still more abominable than the text. I read also in perfect good faith, ‘*La morale pratique des Jésuites*,’ and other works of that kind and accepted them as true.

“Who then would have believed that the first act of the Benedictine Chiaramonte who had become Pope, immediately after emerging from the frightful tempest of the Revolution, and in the face of so many sects, then raging against the Jesuits, should be the re-establishment of the Society throughout the Catholic world; or that I should have prepared the way for this new triumph; or, finally, that I should have been appointed by the Pope to carry out those orders which were so acceptable to me and conferred on me so much honor? For both the Pope and myself, this act was a source of supreme satisfaction. I was present in Rome on the two memorable occasions of

the Suppression and the Re-establishment of the Society, and I can testify to the different impressions they produced. Thus, on August 17, 1773, the day of the publication of the Brief 'Dominus ac Redemptor,' one saw surprise and sorrow painted on every face; whereas on August 7, 1814, the day of the resurrection of the Society, Rome rang with acclamations of satisfaction and approval. The people followed the Pope from the Quirinal to the Gesù, where the Bull was to be read, and made the return of the Pope to his palace a triumphal procession.

"I have deemed it proper to enter into these details, in order to profit by the occasion of these 'Memoirs' to make a solemn retraction of the imprudent utterances that I may have made in my youth against a Society which has merited so well from the Church of Jesus Christ."

Some of the cardinals were opposed to the Restoration, out of fear of the commotion it was sure to excite. Even Consalvi would have preferred to see it deferred for a few months, but it is a calumny to say that he was antagonistic to the Society. As early as February 13, 1799, he wrote as follows to Albani, the legate at Vienna: "You do me a great, a very great wrong, if you ever doubted that I was not convinced that the Jesuits should be brought back again. I call God to witness that I always thought so, although I was educated in colleges which were not favorable to them, but I did not on that account think ill of them. In those days, however, I did say one thing of them, viz., that although I was fully persuaded of their importance, I declared it to be fanatical to pretend that the Church could not stand without them, since it had existed for centuries before they existed, but when I saw the French Revolution and when I got to really understand Jansenism, I then thought and think now

that without the Jesuits the Church is in very bad straits. If it depended on me, I would restore the Society to-morrow. I have frequently told that to the Pope, who has always desired their restoration, but fear of the governments that were opposed to it made him put it off, though he always cherished the hope that he could bring it about. He would do it if he lived; and if he were unable he would advise his successor to do it as quickly as possible. The rulers of the nations will find out that the Jesuits will make their thrones secure by bringing back religion."

Of course, the thought of restoring the Society did not originate with Pius VII and Pacca. Pius VI had repeatedly declared that he would have brought it about had it been at all feasible. Even after the return of Pius VII to Rome, some of the most devoted friends of the Jesuits, as we have seen, thought that the difficulties were insuperable; but the Pope judged otherwise, and hence the affection with which the Society will ever regard him. Indeed, he had already gone far in preparing the way for it. He had approved of the Society in Russia, England, America and Italy. He had permitted Father Fonteyne to establish communities in the Netherlands; Father Clorivière was doing the same thing in France with his approval so that everyone was expecting the complete restoration to take place at any moment. The Father provincial of Italy had announced that the Bull would be issued before Easter Sunday 1814, although some of his brethren laughed at him and thought he was losing his mind. This did not disturb him, however, and in June, 1814 he knelt before the Sovereign Pontiff and in the name of Father General Brzozowski presented the following petition:

"We, the Father General and the Fathers who, by the benignity of the Holy See, reside in Russia and

in Sicily, desiring to meet the wishes of certain princes who ask our assistance in the education of the youth of their realms, humbly implore Your Highness to remove the difficulty created by the Brief of Clement XIV and to restore the Society to its former state in accordance with the last confirmation of it by Clement XIII, so that in whatever country we may be asked for we may give to the princes above referred to whatever help the needs of their several countries may demand."

On June 17, Pius VII let it be known that he was more than eager to satisfy the wish of the petitioners; and a few days afterwards, when Cardinal Pacca said to him, "Holy Father, do you not think we ought to do what we so often spoke of?" he replied, "Yes; we can re-establish the Society of Jesus on the next feast of Saint Ignatius." Even Pacca was taken aback by the early date that was fixed upon, for there was not a month and a half to prepare for it. The outside world was even still more surprised, and the enemies of the Society strove to belittle the Pontifical act by starting the report that it was not the old Society that was going to be brought back to life; only a new congregation was to be approved. That idea took possession of the public mind to such an extent that Father de Zúñiga, the provincial of Sicily, brought it to the attention of the Sovereign Pontiff. "On the contrary," said Pius, "it is the same Society which existed for two hundred years, although now circumscribed by some restrictions, because there will be no mention of privileges in the Bull, and there are other things which will have to be inserted, on account of circumstances in France and Spain and the needs of certain bishops."

The chief difficulty was in draughting the document. The time was very short and some of the cardinals were of opinion that the courts of Europe should be

consulted about it. But Pacca and the Pope both swept aside that suggestion. They had had a sad experience with the courts of Europe. Hence Cardinal Litta, who when ablegate at St. Petersburg had asked for the confirmation of the Society in Russia, was chosen to draw up the Bull. He addressed himself to the task with delight and presented to the Pope a splendid defense of the Society which he declared "had been guilty of no fault;" but when he added that "the suppression had been granted by Clement XIV unwillingly," and that "it was to be ascribed to the wicked devices, the atrocious calumnies, and the impious principles of false political science and philosophy which, by the destruction of the Order, foolishly imagined that the Church could be destroyed," the language was found to be too strong and even Cardinal di Pietro, who was a staunch friend of the Society, protested vehemently against it. Indeed, di Pietro went so far as to say that certain changes should be made in the Institute before the Bull was issued. Other members of the Sacred College were of the same opinion, but did not express themselves so openly. They were afraid to do so, because the popular joy was so pronounced at the news of the proposed restoration that anyone opposing it would run the risk of being classed as an enemy.

As a compromise, the Pope set aside the Bull drawn up by Litta and also the corrections by di Pietro, and entrusted the work to Pacca. It was his draught that was finally published. It makes no mention of any change or mutilation of the Institute; neither does it name nor abrogate any privilege; it is not addressed to any particular State, as some wished, but to the whole world; it does not reprehend anyone, nor does it subject to the Propaganda the foreign missions which the Society might undertake. Some of the "black

cardinals" such as Brancadoro, Gabrielli, Litta, Mattei and even di Pietro, asked for greater praise in it for the Society, while others wanted it just as Pacca had written it; Mattei objected to the expression "primitive rule of St. Ignatius," because the words would seem to imply that the Society had adopted another at some time in its history and he also wanted the reason of the restoration to be explicitly stated, namely: "the Pope's deep conviction of the Society's usefulness to the Church." His reason was that many had asked for it; but only some of his suggestions were accepted.

These details prevented the publication of the Bull on July 31, hence August 7, the octave of the feast was chosen.

A few extracts from it will suffice. Its title is "The Constitution by which the Society of Jesus is restored in its pristine state throughout the Catholic World." The preamble first refers to the Brief "*Catholicæ fidei*" which confirmed the Society in Russia and also to the "*Per alias*" which restored it in the Two Sicilies. It then says: "The Catholic world unanimously demands the re-establishment of the Society of Jesus. Every day we are receiving most urgent petitions from our venerable brothers, the archbishops and bishops of the Church, and from other most distinguished personages to that effect. The dispersion of the very stones of the sanctuary in the calamitous days which we shudder even to recall, namely the destruction of a religious order which was the glory and the support of the Catholic Church, now makes it imperative that we should respond to the general and just desire for its restoration. In truth, we should consider ourselves culpable of a grievous sin in the sight of God, if, in the great dangers to which the Christian commonwealth is exposed, we should fail to

avail ourselves of the help which the special Providence of God now puts at our disposal; if, seated as we are in the Barque of Peter, we should refuse the aid of the tried and vigorous mariners who offer themselves to face the surges of the sea which threaten us with shipwreck and death. Therefore, we have resolved to do to-day what we have longed from the first days of our Pontificate to be able to accomplish, and, hence, after having in fervent prayer implored the Divine assistance, and having sought the advice and counsel of a great number of our venerable brothers, the cardinals of the Holy Roman Church, we have decreed, with certain knowledge, and in virtue of the plenitude of our Apostolic power, that all the concessions and faculties accorded by us to the Russian empire and the Two Sicilies, in particular, shall henceforward be extended in perpetuity to all other countries of the world.

“Wherefore, we concede and accord to our well-beloved son Thaddeus Brzozowski, at present the General of the Society of Jesus, and to the other members of the Society delegated by him, all proper and necessary powers to receive and welcome freely and lawfully all those who desire to be admitted into the Regular Order of the Society of Jesus, and that, under the authority of the General at the time such persons may be received into and assigned to one or many houses, or colleges or provinces, as needs be, wherein they shall follow the rule prescribed by St. Ignatius Loyola, which was confirmed by the Constitutions of Paul III. Over and above this, we declare them to possess and we hereby concede to them the power of devoting themselves freely and lawfully to educate youth in the principles of the Catholic religion; to train them in morality; to direct colleges and seminaries; to preach and to administer the sacra-

ments in their place of residence, with the consent and approbation of the ordinary. We take under our protection and under our immediate obedience as well as that of the Apostolic See, all the colleges, all the houses, all the provinces, all the members of the Order, and all those who are gathered in their establishments, reserving nevertheless to Ourselves, and to the Roman Pontiffs, our successors, to decree and prescribe whatever we consider it our duty to decree and prescribe as necessary to consolidate more and more the same Society, in order to render it stronger and to purge it from abuse, if ever (which may God avert) any may be found therein. And we exhort with our whole heart, in the name of the Lord, all superiors, rectors and provincials, as well as all the members and pupils of this re-established Order to show themselves in all places, faithful imitators of their Father. Let them observe with exactness the rule prescribed for them by their great founder, and let them follow with ever increasing zeal the useful admonitions and counsels which he has left for the guidance of his sons.

“ Finally we earnestly recommend in the Lord this Society and its members to the illustrious kings and princes and temporal lords of the various nations, as well as to our venerable brothers, the archbishops and bishops and whosoever may occupy positions of honor and authority. We exhort them, nay we conjure them, not only not to suffer that these religious should be molested, in any manner, but to see that they should be treated with the benevolence and the charity which they deserve.”

A difficulty now arose as to the person into whose hands the Bull was to be delivered. It was impossible for the General to be present, for he was unable to obtain permission of the emperor to take part in what concerned him more than any other member of

the Society — a condition of things which made it evident that the residence of the next General had to be in some other place than Russia. That, of course, the czar would never permit and the expulsion of the Society from Russia was from that moment a foregone conclusion. Angiolini, who was rather conspicuous in Rome at that time, possibly because he had some years before arrived in the city as an envoy from the Russian court, was first thought of. In fact the Pope had already named him, but Albers in his "*Liber sæcularis*" does not hesitate to say that Angiolini sought the honor, and had succeeded in enlisting the interest of Cardinal Litta in his behalf. But he was known to be a man of impetuous character, eager to be concerned in every matter of importance and decidedly headstrong. The provincial was chosen, therefore, to represent the General, and Angiolini was consoled by being made consultor of the Congregation of Rites. The difficulty seems almost childish, for whatever prominence Angiolini possessed, it was purely personal whereas that of Father Panizzoni was official. It may be, however, that Angiolini's friendship for Rezzi, who attempted to wreck the Society at the first congregation, had laid him open to suspicion.

At last the great day arrived. It was Sunday; and all Rome was seen flocking to the Gesù. As early as eight o'clock in the morning, as many as one hundred Jesuits along with the College of Cardinals were waiting to receive the Pope. He arrived at last and said Mass at the high altar. He then proceeded to the chapel of the Sodality which was crowded with bishops and most of the notables then in the city. Among them were Queen Marie Louise of Bourbon, the wife of Charles IV of Spain, with her niece and three sons. It was Spain's reparation for the wrong it had done the Society. Behind the cardinals, in a double

row were the Spanish, Italian and Portuguese Jesuits; the youngest of whom was sixty years of age, while there were others still who had reached eighty-six. It is even asserted that there was present one old Jesuit who was one hundred and twenty-six years old. His name was Albert Montalto and he had been in the Society for one hundred and eight years. He was born in 1689, was admitted to the novitiate in 1706 and hence was sixty-four years old at the time of the Suppression.

This beautiful fairy story is vouched for by Crétineau-Joly (V, 436), but Albers, in his "*Liber sæcularis*," tells us that there is no such name as Montalto or Montaud in the Catalogue of 1773 or in Vivier's "*Catalogus Mortuorum Societatis Jesu*."

When the Pope had taken his seat upon the throne, he handed the Bull to Belisario Cristaldi, who in a clear voice, amid the applause of all in the chapel, read the consoling words which the Jesuits listened to with tears and sobs. Then one by one some hobbling up with the help of their canes, others leaning on the arms of the distinguished men present, knelt at the feet of the Pontiff, who spoke to them all with the deepest and tenderest affection. For them it was the happiest day of their lives and the old men among them could now sing their "*Nunc dimittis*."

Pacca then handed to Panizzoni a paper appointing him superior of the Roman house, until the nomination arrived from Father General. The professed house, the novitiate of Sant' Andrea and other properties were also made over to the Society with a monthly payment of five hundred scudi.

On entering the Gesù, the Fathers found the house almost in the same condition as when Father Ricci and his assistants left it in 1773, to go to the dungeons of Sant' Angelo. It was occupied by a community

of priests, most of them former Jesuits, who had continued to serve the adjoining church, which, though despoiled of most of its treasures, still possessed the remains of St. Ignatius. Two years later, the novitiate of Sant' Andrea was so crowded that a second one had to be opened at Reggio. Among the novices at that place was Charles Emanuel, King of Sardinia, who had resigned his crown to enter the Society. He died there in 1819. In 1815 the Jesuits had colleges in Orvieto, Viterbo, Tivoli, Urbino, Ferentino, and Galloro, Modena, Forlì, Genoa, Turin, Novarra, and a little later, Nice. In Parma and Naples, they had been at work prior to 1814.

Just eight days before these happenings in Rome, an aged Jesuit in Paris saw assembled around him ten distinguished men whom he had admitted to the Society. It was July 31, the feast of St. Ignatius, and the place of the meeting was full of tragic memories. It was the chapel of the Abbaye des Carmes, where, in the general massacre of priests which took place there in 1792, twelve Jesuits had been murdered. In the old man's mind there were still other memories. Fifty-two years before, he and his religious brethren had been driven like criminals from their native land. Forty years had passed since the whole Society had been suppressed. He had witnessed all the horrors of the French Revolution, and now as he was nearing eternity — he was then eighty-five — he saw at his feet a group of men some of whom had already gained distinction in the world, but who at that moment, had only one ambition, that of being admitted into the Society of Jesus, which they hoped would be one day re-established. They never dreamed that seven days after they had thus met at the Abbaye to celebrate the feast of St. Ignatius, Pius VII who had returned from his captivity in France would, by the

Bull "*Sollicitudo omnium ecclesiarum*," solemnly re-establish the Society throughout the world.

The old priest was Pierre-Joseph Picot de Clorivière. He was born at St. Malo, June 29, 1735 and had entered the Society on August 14, 1756. He was teaching a class at Compiègne when Choiseul drove the Society out of the country, but though he was only a scholastic, it had no effect on his vocation. He attached himself to the English province, and after finishing his course of theology at Liège in Belgium, was professed of the four vows about a month after Clement XIV had issued his Brief of Suppression. The decree had not yet been promulgated in the Netherlands. Instead of going to England as one would expect, he returned to his native country as a secular priest, and we find him in charge of a parish at Paramé from 1775 to 1779. He was also the director of the diocesan College of Dinan, where he remained up to the time of the Revolution. Meantime, he was writing pious books and founding two religious congregations, one for priests, the other for pious women in the world. The former went out of existence in 1825. The latter still flourishes.

Having refused to take the constitutional oath, he was debarred from all ecclesiastical functions, and began to think of offering himself to his old friend and classmate at Liège, Bishop Carroll, to work on the Maryland missions; but one thing or another prevented him from carrying out his purpose, though on the other hand it is surprising that he could make up his mind to remain in France. His brother had been guillotined in 1793; his niece met the same fate later; his sister, a Visitation nun, was put in prison and escaped death only by Robespierre's fall from power; several of his spiritual followers had perished in the storm, but he contrived to escape until 1801,

when, owing to his relationship with Limoellan, who was implicated in the conspiracy to kill the First Consul, he was lodged in jail. He was then sixty-nine years old.

During his seven years of imprisonment, he wrote voluminous commentaries on the Bible, chiefly the Apocalypse. He also devoted himself to the spiritual improvement of his fellow-prisoners, one of whom, a Swiss Calvinist named Christin, became a Catholic. As Christin had been an attaché of the Russian embassy he posted off to Russia when he was liberated in 1805, taking with him a letter from Clorivière to the General of the Society, asking permission for the writer to renew his profession and to enter the Russian province. Of course, both requests were granted. When he was finally discharged from custody in 1809, Clorivière wrote again to Russia to inform the General that Bishop Carroll wanted to have him go out to Maryland as master of novices. As for himself though he was seventy-five years of age, he was quite ready to accede to the bishop's request. The General's decision, however, was that it would be better to remain in France.

Meantime, Father Varin, the superior of the Fathers of the Faith, had convoked the members of his community to consider how they could carry out the original purpose of their organization, namely: to unite with the Jesuits of Russia, but no progress had been made up to 1814. In his perplexity, he consulted Mgr. della Genga who was afterwards Leo XII, and also Father Clorivière. But to his dismay, both of them told him to leave the matter in *statu quo*. This was all the more disconcerting, because he had just heard that Father Fonteyne, who was at Amsterdam, had already received several Fathers of the Faith. Whereupon he posted off to Holland, and was told that both della

Genga and Clorivière were wrong in their decision. To remove every doubt he was advised to write immediately to Russia, or better yet to go there in person. He determined to do both. At the beginning of June 1814, he returned to France to tell his friends the result of his conference with Father Fonteyne, but during his absence Clorivière had been commissioned by Father Brzozowski to do in France what Fonteyne had been doing in Holland. That settled everything, and on July 19, 1814, Fathers Varin, Boissard, Roger and Jennesseaux were admitted to the novitiate; and a few days later, Dumouchel, Bequet, Ronsin, Coulon, Loriguet, with a lay brother followed their example. On the 31st, St. Ignatius' Day, they all met at the Abbaye to entreat the Founder of the Society to bless this inauguration of the province of France.

In virtue of his appointment Father Clorivière found that he had now to take care of seventy novices, most of whom were former Fathers of the Faith; in this rapidly assembled throng it was impossible to carry out the whole scheme of a novitiate training in all its details. Indeed, the only "experiment" given to the newcomers was the thirty-days retreat, and that, the venerable old superior undertook himself. Perhaps it was age that made him talkative, perhaps it was over-flowing joy, for he not only carried out the whole programme but overdid it, and far from explaining the points, he talked at each meditation during what the French call "five quarters of an hour." But grace supplied what was lost by this prolixity, and the community was on fire with zeal when the Exercises were ended. How soon they received the news of what happened on August 7, in Rome, we do not know. But there were no happier men in the world than they when the glad tidings came;

and they continued to be so even if Louis XVIII did not deign or was afraid to pay any attention to the Bull, and warned the Jesuits and their friends to make no demonstration. The Society was restored and that made them indifferent to anything else.

In Spain, a formal decree dated May 25, 1825, proclaimed the re-establishment of the Society, and when Father de Zúñiga arrived at Madrid to re-organize the Spanish province, he was met at the gate of the city by a long procession of Dominicans, Franciscans, and the members of other religious orders to welcome him. Subsequently, as many as one hundred and fifteen former Jesuits returned to their native land from the various countries of Europe where they had been laboring, and began to reconstruct their old establishments. Many of these old heroes were over eighty years of age. Loyola, Oñate and Manresa greeted them with delight, and forty-six cities sent petitions for colleges. Meanwhile, novitiates were established at Loyola, Manresa and Seville.

Portugal not only did not admit them, but issued a furious decree against the Bull. Not till fifteen years later did the Jesuits enter that country, and then their first work was to inter the yet unburied remains of their arch-enemy Pombal and to admit four of his great-grandsons into one of their colleges. Brazil, Portugal's dependency, imitated the bitterness of the mother country. The Emperor of Austria was favorable, but the spirit fostered among the people by his predecessor, Joseph, was still rampant and prevented the introduction of the Society into his domains. But, on the whole, the act of the Pope was acclaimed everywhere throughout the world. So Pacca wrote to Consalvi.

Of course there was an uproar in non-Catholic countries. In England, even some Catholics were in

arms against the Bull. One individual, writing in the "Catholic Directory" of 1815, considered it to be "the downfall of the Catholic religion." A congress in which a number of Englishmen participated was held a few years later at Aix-la-Chapelle to protest against the re-establishment of the Order. Fortunately it evoked a letter from the old Admiral Earl St. Vincent which runs as follows: "I have heard with indignation that Sir J. C. Hippisley, a member of Parliament, is gone to the Congress. I therefore beseech you to cause this letter to be laid before his Holiness the Pope as a record of my opinion that we are not only obliged to that Order for the most useful discoveries of every description, but that they are now necessary for the education of Catholic youth throughout the civilized world." With the exception of John Milner, all the vicars Apostolic of England were strongly opposed to the restitution of the Society in that country.

The United States was at war with England just then, and it happened that seventeen days before the Bull was issued Father Grassi and his fellow-Jesuits were witnessing from the windows of Georgetown College the bombardment of Washington by the British fleet. They saw the city in flames, and fully expected that the college would be taken by the enemy, but to their great delight they saw the forty ships on the following morning hoist their anchors and, one by one, drop down the Potomac. They did not, of course, know what was going on in Rome, but as soon as the news of the re-establishment arrived in America, Father Fenwick, the future Bishop of Boston, who was then working in St. Peter's Church, New York, wrote about it to Father Grassi, who was President of Georgetown. The letter is dated December 21, 1814 and runs as follows:

“ Rev. and Dear Father,

Te Deum Laudamus, Te Dominum confitemur!

The Society of Jesus is then re-established! That long-insulted Society! The Society which has been denounced as the corrupter of youth, the inculcator of unsound, unchristian and lax morality! That Society which has been degraded by the Church itself, rejected by her ministers, outlawed by her kings and insulted by her laity! Restored throughout the world and restored by a public Bull of the Sovereign Pontiff! Hitherto cooped up in a small corner of the world, and not allowed to extend herself, lest the nations of the earth, the favorites of heaven, should inhale the poison of her pestiferous breath, she is now called forth, as the only plank left for the salvation of a shipwrecked *philosophered* world; the only restorer of ecclesiastical discipline and sound morality; the only dependence of Christianity for the renewal of correct principles and the diffusion of piety! It is then so. What a triumph! How glorious to the Society! How confounding to the enemies! *Gaudeamus in Domino, diem festum celebrantes!* If any man will say after that, that God is not a friend of the Society, I shall pronounce him without hesitation a liar.

“ I embrace, dear Sir, the first leisure moments after the receipt of your letter, to forward you my congratulations on the great and glorious tidings you have recently received from Europe — tidings which should exhilarate the heart of every true friend of Christianity and of the propagation of the Gospel; tidings particularly grateful to this country, and especially to the College of which you are rector, which will hereafter be able to proceed *secundum regulam et Institutum.*”

A word about this distinguished American Jesuit may not be out of place here. He was born in the

ancestral manor of the Fenwicks, in old St. Mary's County, Maryland, and was a lineal descendant of Cuthbert Fenwick who was distinguished among the first Catholic colonists by his opposition to Lewger, Calvert's secretary, then assailing the rights of the Church in Maryland. When Georgetown College opened its doors, Benedict Fenwick and his brother Enoch were among its first students. After finishing the course, he took upon himself what his old admirer, the famous Father Stonestreet, calls "the painful but self-improving duties of the class room," and was professor of Humanities for three years. Later he began a course of theology at St. Mary's Seminary, Baltimore, but he left in order to become a Jesuit. The Fenwicks, both in England and America had been always closely identified with the Society, and when the news came that it was about to be resuscitated, Benedict and Enoch were chosen with four other applicants to be the corner stones of the first novitiate in the United States of North America. He was ordained on June 11, 1808, in Trinity Church, Georgetown, D. C., by the Jesuit Bishop Neale, coadjutor of Archbishop Carroll, and was immediately sent to New York with Father Kohlmann to prepare that diocese for the coming of its first bishop Dr. Concanen. Kohlmann himself had been named for the see, but the Pontiff had yielded to the entreaties of Father Roothaan not to deprive the still helpless Society of such a valuable workman; hence, Father Richard Luke Concanen, a Dominican, was appointed in his stead.

Kohlmann and Fenwick were welcomed with great enthusiasm in New York which had suffered much from the various transients who had from time to time officiated there. Several distinguished converts were won over to the faith, and an attempt was made to influence the famous free-thinker, Tom Paine, but

the unfortunate wretch died blaspheming. It was Kohlmann and Fenwick who established the New York Literary Institute on the site of the present St. Patrick's Cathedral. It was successful enough to attract the sons of the most distinguished families of the city and merited the commendation of such men as the famous governor of New York, De Witt Clinton, and of Governor Thompkins who was subsequently Vice-President of the United States. At the same time, they were building old St. Patrick's, which was to become the cathedral of the new bishop. Bishop Concanen never reached New York, and when his successor Bishop Connolly arrived in 1814, Father Fenwick was his consolation and support in the many bitter trials that had to be undergone in those turbulent days. He was made vicar general and when he was sent to Georgetown to be president of the college in 1817, it was against the strong protest and earnest entreaties of the bishop, who, it may be said in passing, regretted exceedingly the closing of the Literary Institute,—a feeling shared by every American Jesuit. The reason for so doing is given by Hughes (*History of the Soc. of Jesus in North America*, I, ii, 945).

While Fenwick was in Georgetown, Charleston, South Carolina, was in an uproar ecclesiastically. The people were in open schism, and Archbishop Maréchal of Baltimore, in spite of his antagonism to the Society appealed to the superior of the Jesuits for some one to bring order out of the chaos. Fenwick was sent, and such was his tact, good judgment and kindness, that he soon mastered the situation and the diocese was at peace when the new bishop, the distinguished John England, arrived. Strange to say, Bishop England had the same prejudice as Bishop Concanen, against the Society; a condition of mind that may be explained by the fact that it had been

suppressed by the highest authority in the Church, and that even educated men were ignorant of the causes that had brought about the disaster. But Fenwick soon disabused the bishop. Indeed, he remained as Vicar General of Charleston until 1822, and when he was recalled to Georgetown, Bishop England, at first, absolutely refused to let him go.

In a funeral oration pronounced over Fenwick, later by Father Stonestreet he said in referring to the Charleston troubles; "Difficulties had arisen between the French and Anglo-Irish portions of the congregation, each insisting it should be preached to in its own tongue; each restive at remaining in the sacred temple while the word of God was announced in the language of the other. The good Father, nothing daunted by the scene of contrariety before him, ascends the pulpit, opens his discourse in both languages, rapidly alternates the tongues of La Belle France and of the Anglo-Saxon, and by his ardent desire to unite the whole community in the bonds of charity, astonishes, softens, wins and harmonizes the hearts of all. A lasting peace was restored which still continues."

Bishop Cheverus, who was then at Boston, was subsequently called to France to be Archbishop of Bordeaux and cardinal. Father Fenwick, without being consulted, was appointed to the vacant see. In fact, the first news he had of the promotion was when the Bulls were in his hands, so that no means of protesting was possible. He was consecrated on November 1, 1825, and his friend Bishop England travelled all the way from Charleston to assist as one of the Consecrators. At that time the diocese of Boston was synonymous with New England, but it had only ten churches, two of which were for Indians. Fenwick, however, set to work in his usual heroic fashion. He was particularly fond of the Indians, and bravely

fought their battle against the dishonest whites. As the red men were the descendants of the Abenakis to whom the old Jesuits had brought the Faith, there was a family feeling in his defense of them. The same sentiment of kinship prompted him to establish a newspaper which he called "The Jesuit." It was a defiance of the bigotry of New England, of which there were to be many serious manifestations. "The Jesuit" was the pioneer of Catholic journalism in the United States.

Bishop Fenwick was averse to the crowding of Catholics in the large cities, and to segregate them he established the exclusively Catholic colony of Benedicta, but this scheme of a Paraguay in the woods of Maine had only a limited success. Prompted by the same motive of love of the Society he visited the place which Father Rasle had sanctified with his blood when the fanatical Puritans of Massachusetts put him to death in 1724. Father Rasle was the apostle of the Abenakis and had established himself at what is now Norridgewock on the Kennebec. Fenwick went there to pray. Although it was in the wilderness, he determined to make it a notable place for the future Catholics of America; and over the mouldering remains of Rasle and his brave Indian defenders, he erected a monument, a shaft of granite, on which an inscription was cut to record the tragedy. It was too much for the bigotry that then reigned in those parts, and the monument was thrown down; but Fenwick put it in its place again; at a later date when, in the course of time, it had fallen out of perpendicular, Bishop Walsh of Portland corrected the defect and amid a great throng of people solemnly reconsecrated it.

While he was Bishop of Boston, Fenwick made a pious pilgrimage to Quebec; the city from which

the Jesuits of the old Society had started on their perilous journeys to evangelize the Indians of the continent. He saw there an immense building on whose façade were cut the letters I. H. S. "What is that?" he asked. "It is the old Jesuit College, now a soldiers' barracks," was the reply. His soul was filled with indignation and he exclaimed in anger, "The outrage that these men of blood should occupy the house sanctified by the martyrs Jogues, Brébeuf, Lalemant and the others." The good bishop was unaware that the martyrs had never seen the building. It was built after they had gone to claim their crowns in heaven.

During his episcopacy Knownothingism reigned, and in one of the outbreaks the Ursuline Convent in Charlestown was attacked at midnight. The sisters were shot at, the house was pillaged, the chapel desecrated and the whole edifice given over to the flames. The blackened ruins remained for fifty years to remind the Commonwealth of its disgrace, until finally the remnants of the building, which it had cost so much to erect, had to be removed to escape taxation. It was Fenwick who founded Holy Cross College, in Worcester, Massachusetts, an establishment which is the Alma Mater of most of the subsequent bishops of New England. It has also the singular distinction of being the only Catholic College exempted by law from receiving any but Catholic students. Fenwick is buried there. He died on August 11, 1846, after an episcopacy of twenty-one years.

Strange to say the Bull resurrecting the Society was not sent to America until October 8, 1814, and on January 5, 1815, Bishop Carroll wrote to Father Marmaduke Stone, in England, as follows: "Your precious and grateful favor accompanied by the Bull of Restoration was received early in December and

diffused the greatest sensation of joy and thanksgiving, not only among the surviving and new members of the Society, but also all good Christians who have any remembrances of their services or heard of their unjust and cruel treatment, and have witnessed the consequences of their suppression. You may conceive my sensations when I read the account of the celebration of Mass by His Holiness himself at the superb altar of St. Ignatius at the Gesù; the assemblage of the surviving Jesuits in the chapel to hear the proclamation of their resurrection, etc."

On returning to America after the suppression of the Society in Belgium, Father Carroll had gone to live at his mother's house in Rock Creek, Maryland, for he no longer considered himself entitled to support from the funds of the Jesuits who still maintained their existence in the colonies. They had never been suppressed, whereas he had belonged to a community in the Netherlands which had been canonically put out of existence by the Brief. He spent two years in the rough country missions of Maryland and then went with Benjamin Franklin, Samuel Chase and his cousin Charles Carroll to Canada to induce the Frenchmen there to make common cause with the Americans against Great Britain. The Continental Congress had especially requested him to form a part of the embassy. The mission was a failure and the Colonies had themselves to blame for it; because two years previously they had issued an "Address to the English People" denouncing the government for not only attempting to establish an Anglican episcopacy in the English possessions, but for maintaining a papistical one on the banks of the St. Lawrence. Clearly it would have been impossible for the French Catholics who had been guaranteed the free exercise of their religion to transfer their allegiance to a country which

considered that concession to be one of the reasons justifying a revolution.

When the war was over, Carroll and five other Jesuits met at Whitemarsh to devise means to keep their property intact in order to carry on their missionary work. They had no other resources than the produce of their farms, for their personal support. The faithful gave them nothing. At this conference they decided to ask Rome to empower some one of their number to confirm, grant faculties and dispensations, bless oils, etc. They added that, for the moment, a bishop was unnecessary. The petition was sent on November 6, 1783, and on June 7, 1784, Carroll was appointed superior of the missions in the thirteen states, and was given power to confirm. There were at that time about nineteen priests in the country and fifteen thousand Catholics, of whom three thousand were negro slaves. In 1786 Carroll took up his residence in Baltimore and was conspicuously active in municipal affairs, establishing schools, libraries and charities. Possibly it was due to him that Article 6 was inserted in the Constitution of the United States which declares that "no religious test shall ever be required as a qualification to any office or public trust under the United States;" and probably also the amendment that "this Congress shall make no laws respecting the establishment of religion or prohibiting the free exercise thereof." Its actual sponsor in the Convention was C. C. Pinckney of South Carolina.

Carroll was made Bishop of Baltimore by Pius VI on November 6, 1789, twenty-four out of the twenty-five priests in the country voting for him. He was consecrated on August 15, 1790, at Lulworth Castle, England by the senior vicar Apostolic of England, Bishop Walmesley. On the election of Washington to the presidency, he represented the clergy in a con-

gratulatory address to which Washington answered; "I hope your fellow-countrymen will not forget the patriotic part in the accomplishment of the Revolution and the establishment of the government or the important assistance which they received from a nation in which the Roman Catholic Faith is professed."

He convoked the first Synod of Baltimore in 1791. There were twenty-two priests of five nationalities in attendance. He called the Sulpicians to Baltimore in 1791; the first priest he ordained was Stephen Badin, the beloved pioneer of Kentucky, and four years later the famous Russian prince, Demetrius Gallitzin. He also succeeded in having a missionary for the Indians appointed by the government. He had intended to have as his coadjutor and successor in the see, Father Lawrence Grässel, who had been a novice in the old Society and who at Carroll's urgent request, had come out to America as a missionary. Grässel, however, died before the arrival of the Bulls. Father Leonard Neale, a Maryland Jesuit, was then chosen and was consecrated in 1800. A year and two months after the re-establishment of the Society, namely on December 3, 1815, Carroll died. It was fitting that this son of Saint Ignatius should be called to heaven on the feast of the great friend and companion of Saint Ignatius, Saint Francis Xavier.

Apropos of this, a note has been quoted by Father Hughes (*op. cit.*, Doc., I, 424) which is often cited as revealing a change in Carroll's attitude toward the Society after he became archbishop. Fr. Charles Neale had written to him as follows, "It is equally certain that I have no authority to give up any right that would put the subject out of the power of his superior, who must and ought to be the best judge of what is most beneficial to the universal or individual good of the members, of the Congregation." On

the back of the letter appear the words "Inadmissible Pretensions," said by Bishop Maréchal to have been written by Carroll.

Archbishop Carroll's attitude to the Society is clearly manifested in his letter of December 10, 1814, addressed to Father Grassi, which says: "Having contributed to your greatest happiness on earth by sending the miraculous bull of general restoration, even before I could nearly finish the reading of it, I fully expect it back this evening with Mr. Plowden's letter." It should not be forgotten that Carroll was heart-broken when the Society was suppressed and that he longed for death because of the grief it caused him. The words "Inadmissible Pretensions" noted on Neale's letter referred to a formal protest made by Father Charles Neale against a synodical statute of the bishops convened at Baltimore. Neale, indeed, desired to exercise the special privileges of the Society and to govern as was done in the old Society or as in Russia, a procedure which incurred the disapproval of the General. Grassi writing to Plowden, in England, says: "He (Archbishop Carroll) considers Mr. Chas. Neale as a wrongheaded man, and persons who knew him at Liège and Antwerp are nearly of the same opinion." In brief, Neale's administration both as president of Georgetown and as superior of the mission was most disastrous (cf. Hughes, I, ii, *passim*).

Leonard Neale, like Carroll, was an American. He was born near Port Tobacco in Maryland in 1746, and with many other young Marylanders, was sent to the Jesuit College of St. Omer in France. After the Suppression he went to England, where he was engaged in parochial work for four years. From there he was sent to Demerara in British Guiana and continued at work in that trying country from 1779 to 1783. His health finally gave way, and

he returned to Maryland and joined his Jesuit brethren. He distinguished himself in the yellow fever epidemic in Philadelphia, and remained in that city, for six years as the vicar of Bishop Carroll. In 1797 another epidemic of fever occurred and he was stricken but recovered. In 1798 he was sent to Georgetown College as president, and in 1800 while still president he was consecrated coadjutor of Archbishop Carroll. He continued his scholastic work until 1806, succeeding to the See of Baltimore in 1815. He was then seventy years old and in feeble health. He died at Georgetown on June 18, 1817. Bishop Maréchal who had been suggested to the Pope by Bishop Cheverus of Boston, had already been named for the See.

Bishop Maréchal was a Sulpician. He had left France at the outbreak of the French Revolution and after spending some years in America as a professor both at Georgetown and Baltimore, returned to his native country, but was back again in Maryland after a few years. Neale wanted him to be Bishop of Philadelphia, but the offer was declined, and he was made coadjutor of Baltimore with the right of succession. He was consecrated on December 14, 1817, and occupied the see until 1826. Unfortunately, the whole period from 1820 was marked by misunderstandings with the Society. In spite of this controversy, which was unnecessarily acrimonious at times, Archbishop Maréchal was anxious to have the Jesuit visitor Father Peter Kenny appointed Bishop of Philadelphia. (cf. Hughes, *op. cit.*, Documents, for details of the controversies.)

CHAPTER XXIV

THE FIRST CONGREGATION

Expulsion from Russia — Petrucci, Vicar — Attempt to wreck the Society — Saved by Consalvi and Rozaven.

THE superiors-general who presided over the Society in Russia were Stanislaus Cerniewicz (1782-85), Gabriel Lenkiewicz (1785-98), Francis Kareu, (1799-1802), Gabriel Gruber, (1802-05), and Thaddeus Brzozowski, (1805-20). The first two were only vicars, as was Father Kareu when first elected, but by the Brief "*Catholicæ Fidei*" he was raised to the rank of General on March 7, 1801. His two successors bore the same title. Father Brzozowski lived six years after the Restoration. But those years must have been a time of great suffering for him. Over the rapidly expanding Society, whose activities were already extending to the ends of the earth, he had been chosen to preside but he was virtually a prisoner in Russia. It soon became evident that such an arrangement was intolerable and not only was there an exasperating surveillance of every member of the Order by the government, but even when Brzozowski himself asked permission to go to Rome to thank the Holy Father in person for the favor he had conferred on the Society by the Bull of Re-establishment, he was flatly refused. Hence it was resolved that when he died, a General had to be elected who would reside in Rome, no matter what might be the consequences in Russia.

The difficulty, however, solved itself. Though officially the head of the Orthodox Church, Alexander cared little for its doctrines, its practises or its tradi-

tions, and he set about establishing a union of all the sects on the basis of what he considered to be the fundamental truths of religion. He is even credited with the ambition of aiming at a universal spiritual dominion which would eclipse Napoleon's dream of world-wide empire built upon material power. Whether this was the outcome of his meditations, — for after his fashion, he was a religious man, — or was suggested to him by the Baroness Julia de Krudner, who was creating a sensation at that time, as a revivalist, cannot be ascertained. There is no doubt, however, that he fell under her sway.

Mme. de Krudner had given up pleasures and wealth to bring back the world to what she called the principles of the primitive Church. She travelled through Germany and Switzerland with about forty of her admirers, who kept incessantly crying out: "We call only the elect to follow us." She established soup-kitchens wherever she went, and her converts knelt before her, as this slim diet which they regarded as a gift from heaven was doled out to them. Naturally this attraction worked first on the poor, but the baroness soon reached the upper grades of society. Her opportunity presented itself at Vienna, where the allied sovereigns were in session to determine the political complexion of the world, after they had disposed of Napoleon. They did her the honor of attending some of her meetings, and Alexander who showed himself greatly interested, became the special object of her attention. She styled him: "The White Angel of God," while Napoleon was set down as "The Dark Angel of Hell."

Such a serious writer as Cantù is of the opinion that it was the baroness who drew up the scheme of the Holy Alliance, in which the four monarchs agreed to love one another as brothers; to govern their

respective states as different branches of the great family of nations, and to have Jesus Christ, the Omnipotent Word, as their Sovereign Lord. But immediately after making this pious pact they began to distribute among themselves the spoils of war. Prussia took Saxony; Russia, Poland; Austria, Northern Italy; and England, Malta, Heligoland and the Cape. Thus was virtue rewarded.

At the suggestion of Galitzin, his minister of worship, Alexander had begun a devout course of Bible reading as a means of lifting himself out of the gloom into which he seemed to be plunged after the war. It had apparently some beneficial effect on him, and he became an enthusiastic advocate of the practise for all classes of people. The English Bible Society was to help the propaganda and the Catholic Archbishop of Mohilew and his clergy strongly supported the imperial project. Necessarily the Jesuits had to antagonize this wholesale diffusion of corrupt versions of the sacred text, and they endeavored to point out the folly of leaving its interpretation to ignorant people. The consequence was that they provoked the anger not only of the Bible Society and of the emperor, but also both of the Russian and partly of the Catholic clergy. The troublesome Siestrzencewicz, Archbishop of Mohilew, not only strongly favored the project but suggested to Galitzin that the attitude of the Jesuits furnished an excellent opportunity to get rid of them. There was another reason also why the blow was sure to fall. A Catholic Polish woman named Narychkine it is said had been dissociated from the czar by a refusal of absolution at Easter time. The confessor was the Jesuit, Father Perkowski, and, of course, as all his associates would have acted in the same way, the whole Society came under the ban.

Zalenski, in his "Russie Blanche," finds another reason for this loss of Alexander's favor. He was not only not a Romanoff but had not a drop of Russian blood in his veins, except through his father Paul, the alleged bastard son of Catherine before she became empress. He was aware that the Jesuits knew of this family stain, though not a word was ever uttered about it. It made him uncomfortable, nevertheless, and he was quite willing to rid himself of their presence.

As he had officially proclaimed that all religions were alike, many who had professed allegiance to the Greek Church under political pressure became materialists or atheists, and some distinguished women became Catholics. No attention was paid to the atheists, but these conversions to the Faith were blamed on the Jesuits, particularly on three French fathers, among whom was Rozaven. Count de Maistre, who was in St. Petersburg at the time, declares emphatically that they had nothing to do with it. The feeling against them, however, was very intense and only lacked an occasion to show itself. It came when a nephew of Galitzin, announced that he was going to become a Catholic. This was too much for the minister of worship to put up with and although the lad, who was a pupil of one of the Jesuit colleges, had let it be known that the Fathers had absolutely nothing to do with his project and that his resolution was only the result of his own investigations, he was not believed, and a ukase, dated December 25, 1815, was issued, proclaiming their expulsion from the country. This was seventeen months after the Re-establishment.

The decree called attention to the fact that "when the Jesuits were expelled from all the other nations of Europe, Russia had charitably admitted them and confided to their care the instruction of youth. In

return, they had destroyed the peace of the Orthodox Church and had turned from it some of the pupils of their colleges. Such an act, said the document, explains why they were held in such abhorrence elsewhere. The ukase bubbles over with piety, deploring the "apostacies" that had taken place, and then goes on to state that: first, the Catholic Church in Russia is hereby re-established on the plan which had been adopted since the time of Catherine II until the year 1800; secondly, the Jesuits are to withdraw immediately from St. Petersburg; thirdly, they are forbidden to enter either of the capitals.

It is noteworthy that the decree of banishment is not stocked with calumnies like those issued by the Catholic courts of Europe. It was based purely on religious ground. Nor was the expulsion characterized by any exhibition of brutality as in Spain, Portugal and France; for although the police descended on the houses, in the dead of night, and drove out the occupants, an almost maternal care was taken against their suffering in the slightest degree on their way to the places of their exile. Of course, all their papers and books were seized but perhaps the Fathers were glad of it; for although, since Catherine's time, they had been brought into closest contact with the hideous skeletons of her court and those of her successors, no mention was made of any family scandal in the voluminous correspondence that had been so suddenly seized by the government. As regards the charge of proselytism, there is a letter from Father Brzozowski to Father de Clorivière, dated February 20, 1816, which stated that not only did none of the Fathers ever attempt to influence their pupils, but that during the thirteen years of the existence of the College of St. Petersburg, no Russian Orthodox student had been admitted to the Church. It goes on to say that for

a long time the storm had been foreseen and that everyone was prepared for it.

Before the final blow came, Father Brzozowski petitioned the emperor at least to permit the Fathers to continue their labors in the dangerous mission of the Riga district, in the Caucasus, and on the banks of the Volga, in all of which places, their success in civilizing and christianizing the population had been officially recognized by the emperor. But the request was not granted, and in 1820, just as Father Brzozowski was dying, the Jesuits were ordered out of the empire, and all their possessions were confiscated. The loss was a greivous one in many respects, but it had its compensations. For, in the first place, it effectually settled the question of the General's residence. Secondly, as the Jesuits living in Russia were almost of every nationality in Europe and as many of them were conspicuous for their great ability in many branches of learning, a valuable re-inforcement was thus available for the hastily formed colleges in various parts of the world. Thirdly, the traditions of the Society had remained unbroken in Russia, and the example and guidance of the venerable men who were there to the number of 358 would transmit to the various provinces the true spirit of the Society. In any case Alexander's successor would have expelled them, for he was a violent persecutor of the Church, and, moreover, Freemasonry and infidelity had been making sad havoc with what was left of the religion of the nation.

Brzozowski when dying, had named as Vicar, Father Petrucci, the master of novices at Genoa, a most unfortunate choice; for Petrucci was not only old and ill, but was woefully lacking in wordly wisdom, and proved to be a pliant tool in the hands of designing men. His appointment went to show the impossibility

of directing the Society in pent-up Russia, where the General could not be sufficiently informed of the character of the various members of the Order. The congregation was summoned for September 14, 1820, but although there were already in Rome on August 2 seventeen out of the twenty-one delegates, Cardinal della Genga wrote to Petrucci to say that the Pope wanted the congregation to be delayed, because he desired time for the arrival of the Polish Fathers who represented a notable part of the Society.

As no one ever questioned the fact that the Polish province, which alone had remained intact in the general wreck, was a notable part of the Congregation and of the Society, and as, moreover, the Polish delegates would have no difficulty in reaching Rome before September 14, everyone suspected that something sinister was being attempted. That Petrucci and Cardinal della Genga were in league with each other in this matter was clear from the fact that Petrucci, without consulting any one of his colleagues, immediately dispatched letters to all the provinces announcing the prorogation of the congregation, protesting meantime that the office of vicar was too great for one of his age and infirmities. It was also remarked that with the cardinal was a small group of malcontents composed of Rizzi, Pancaldi, who was only in deacon's orders, Pietroboni and a certain number of Roman ecclesiastics, some of them prelates who, like della Genga, did not of course belong to the Society.

These conspirators kept the minds of the waiting delegates in a feverish state of excitement by giving out that there was a great fear, not only in the public at large, but even in the papal court, that a Paccanarist might be elected. Indeed there were already three of them among the electors: Sineo, Rozaven and

Grivel, and hence it was desirable to delay the congregation until it would be sure that no others would arrive. Over and above this, some of those recently admitted to the Society maintained that only those who belonged to the old Society or had been a long time in Russia should be accepted as delegates. Doubts were raised also as to whether those who had taken their vows before the formal recognition of the Society in Russia in 1801, or the recognition in Sicily in 1804, were to be considered as Jesuits or as secular priests.

In brief, Rizzi and his associates had so filled the minds of outsiders with doubts, that some prelates and even a cardinal advised that the questions should be submitted to the Pope for settlement. Finally, on the day originally fixed for the congregation, namely, September 14, Cardinal della Genga sent three letters to the Fathers at Rome. In the first he said that the Pope was convinced that the meeting of the delegates should be postponed, and that he had given to the Vicar, Petrucci, all the faculties of a regularly elected General. The second letter was directed to the assistants, who were informed that it was the wish of His Holiness that all the irregularities which della Genga declared existed in the congregation should be remedied, and to that end, he had appointed a committee composed of himself, Cardinal Galiffi and the Archbishop of Nanzianzum, together with Petrucci and Rizzi to consider them. This committee, moreover, was to preside at the election. The third letter ordered that new assistants should be added to those already in office, making seven in all, a thing absolutely unheard of in the Society until then.

Rizzi and Petrucci were in high spirits when this became known, but not so the other delegates, and they determined to appeal directly to the Pope. Then a doubt arose as to which cardinal was to present the

appeal. Mattei and Litta, the staunch friends of the Society were dead and Pacca leaned slightly to Rizzi's views. There remained Consalvi. To him Father Rozaven wrote the appeal, but, two of the assistants and Petrucci refused to sign it. Consalvi received the petitioners with the greatest benignity, promised to present the document to the Pope, and bade the Fathers not to be discouraged. He explained the situation to the Holy Father, who immediately approved of the request, and issued the following order: "Having heard the plea, We command that the general congregation be convened immediately, and that, as soon as possible, the General be elected, all things to the contrary notwithstanding." "Everyone," wrote Rozaven, "was delighted, except of course, Petrucci, the provincial of the Italian Province, Pietroboni, and those who had been misled by Rizzi.

The congregation met on October 9. Twenty-four professed Fathers were present and they elected Father Aloysius Fortis as General. Petrucci protested the legality of the election, but when the usual delegation presented itself to the Pope, they were received most cordially and he referred them to Consalvi for the decree of "sanation," if any were needed. "He is altogether devoted to you," said the Pope, "and watches with the greatest concern over your interests." Now that the congregation was regularly constituted, the Fathers proceeded as quickly as possible to the punishment of the conspirators. Both Petrucci and Pietroboni were deposed from their respective offices as Vicar and provincial, and other disturbers were expelled from the Society;—the Pope highly approving of the action. It was Cardinal Consalvi who had averted the wreck.

In view of the great cardinal's attitude in this matter, it is distressing to find Crétineau-Joly declaring that Consalvi acted as he did because he was a diplomat,

a man of the world rather than an ecclesiastic. He cared little for the Jesuits (il aimait peu les Jésuites) whom he regarded as adding a new political embarrassment to the actual complications in Europe, but he knew how to be just, and refused to be an accomplice in the plot (VI, 1). This is a calumny. We have the Pope's own words about Consalvi's concern for the Society, and in the "Memoirs" edited by Crétineau-Joly himself the exact opposite is asserted. Thus on page 56, we read: "he made the greatest number of people happy and in doing so was happier than they, because he was thus making them venerate the Church, his Mother." On page 11, he says that whenever Consalvi wrote about Napoleon "he placed himself in the presence of God in order to be impartial in judging his persecutor." On page 180: "He lived without any concern for wealth; he never asked or received any gifts. He realized what St. Bernard and Pope Eugenius III said of a Cardinal Cibo in their day: 'In passing through this world of money, he never knew what money was. He was prodigal in his benevolence and died virtually a poor man.'" These are not the traits of a "man of the world and a politician."

As for "his not liking the Jesuits," we find in those "Memoirs," which were finished in 1812, and consequently eight years before the meeting of the congregation, the following words (II, 305): "When Pope Pius VII returned to Rome in 1801, he received a letter from Paul I, the Emperor of Russia, asking for the re-establishment of the Jesuits in his dominions. The Pope was delighted to have the chance to gratify the Czar and also to perform a praiseworthy (*louable*) action;—for it was restoring to life an Institute which had deserved well of Christendom and whose fall had hastened the ruin of the Church, of thrones, of public

order, of morality, of society. One can assert this without fear of being taxed with exaggeration or falsehood by honest and reasonable men and by those who are not imbued with a false philosophy or party spirit."

He then narrates how cautious the Pope had to be before granting Paul's request, "so as not," Consalvi says, "to arouse the antagonism of the enemies of the Society: the philosophers and haters of religion and of public order, who, as they had forced its condemnation from Clement XIV, would now employ all the machinery of the courts which had asked for the suppression to prevent its rehabilitation. The Pope succeeded, but a few years afterwards, when the Emperor of Austria asked for the Jesuits, his ministers brought about the failure of the project. They consented to accept the Jesuits, but in such a fashion and under such a form that they could no longer be Jesuits. The Pope would not consent to such conditions, and as the imperial court would not accept them as they were, the matter was dropped." In other words, Pope Pius VII and his great cardinal believed with Clement XIII that no changes should be made in their Institute. *Sint ut sunt aut non sint*. Let them be themselves or not at all. To assert that in the heart of the great champion of the Faith, Consalvi, there was little love for the Jesuits is to say what is contrary to facts.

The new General, Father Aloysius Fortis, was born in 1748 and was consequently seventy-two years of age when he was elected. In spite of his age, however, he was in vigorous health and governed the Society for nine years. He had been in the old Society for eleven years before the Suppression. In 1794 he was associated in Parma with the saintly Pignatelli, who twice foretold his election. He had been prefect of

studies in the scholasticate at Naples, and when the Society was re-established he was named as Father Brzozowski's vicar in Rome. In 1819 Pius VII appointed him *Examinator Episcoporum*. Hence his election was naturally gratifying to the Pope, and he gave evidence of it by the joy that suffused his countenance when the formal announcement of the result was made to him. The eagerness with which he affixed his signature to the official document also testified to his satisfaction. In the Professed House, the Fathers acclaimed the choice with enthusiasm, as did the throngs of people who had immediately flocked to the Gesù to hear the announcement. They have chosen a saint was the universal cry. The Emperor of Austria, Francis I, Frederick, the Prince of Hesse, and Duke Antony, who was soon to be King of Saxony, all expressed their pleasure at the promotion of Father Fortis.

The letter written by Antony is worth quoting. "I have read with the greatest joy, in the public press," he said, "of the election of a man of whom it may well be said he is *Fortis* by name and *fortis* by nature. I am aware that his humility would prompt him to differ with me, but I hoped that such would be the choice, and now my desire has been fulfilled. God who directed this election will give you that strength which you think you lack to fulfill the duties of your office. Now more than ever I commend myself to the fervent prayers of yourself and your associates. I have a claim on them, for ever since my earliest youth, I have been most devoted to the Society, to which I owe my religious training."

In the congregation, Father Fortis proposed a resolution or a decree, as it is called, which is of supreme importance, and which was, it is needless to say, unanimously adopted. It runs as follows:

“Although there is no doubt that both the Constitutions given by Our Holy Founder and whatever in the course of time the Fathers have judged to add to them have recovered their force at the very outset of the restored Society, as it was the manifest wish of our Holy Father, Pius VII, that the Society re-established by him should be governed by the same laws as before the Suppression, nevertheless, to remove all anxiety on that score, and to put an end to the obstinacy of certain disturbers of the peace, this congregation not only confirms, but as far as necessary decrees anew, in conformity with the power vested in the General and the congregations by Paul III, and reaffirms that not only the Constitutions with the declarations and the decrees of the general congregations, but the Common Rules and those of the several offices, the *Ratio Studiorum*, the ordinations, the formulas and whatsoever belongs to the legislation of Our Society are intact, and it wishes all and each of the aforesaid to have the same binding force on those who live in the Society that they had before Clement XIV’s Bull of Suppression.”

Although Fortis was gentle and humble he admitted no relaxation, especially in the matter of poverty, and those who were unwilling to put up with the requirements, he allowed to leave the Order. “We want fruits,” he used to say, “not roots.” Again, in spite of his new dignity and of his great natural gifts he was always the same simple Father Fortis. He was such an ardent lover of poverty that he kept his clothes till they were threadbare and torn, and had to be stolen out of his room to be replaced by others more befitting his station. In 1821 he united into a vice-province the various members of the Society scattered through Belgium, Holland, Switzerland and Germany and gave it a name descrip-

tive of its composition: "The Vice-Province of Switzerland and the German Missions." In 1823 the Province of Galicia was established. In it were many of the old Fathers of Russia, but the number was so great that many had to be sent to Italy, France and elsewhere. Sicily, especially, was benefited in this way. From the province thus established three others sprung in a short time: Germany, Belgium and Holland.

Father Fortis died on January 27, 1829. The grief for his loss was general and none felt it more keenly than the King of Saxony, who wrote another affectionate letter to express his sorrow. It is worthy of note that, although the royal family of Saxony is still Catholic, no one who has been trained in a Jesuit School is eligible there to any ecclesiastical office. It is a curious condition in a kingdom which in 1821 was ruled by a sovereign who exulted in the fact that he was a Jesuit alumnus.

Chief among the distinguished Jesuits in the congregation of 1820 was, without doubt, the Frenchman, John Rozaven. He was born at Quimper in Brittany, March 9, 1772. His uncle had belonged to the Society when it was suppressed in France in 1760, and had then become a parish priest at Plogonnec. While there, he was elected, in 1789, at the outbreak of the Revolution to be a representative at the *Etats Généraux*. He accepted the constitutional oath, but soon retracted. He had to atone for his treason to the Church, however, by being made the victim of his bishop, who, like him, had joined the schism but had not recanted. On account of this ill-feeling, Rozaven left the country, taking with him the future Jesuit, his nephew, who was living with him at that time. They both disappeared on the night of June 20, 1792, and on the 24th arrived at the Island of Jersey. From there they

went to London and after a few months made their way to the Duchy of Cleves.

Hearing that there was a French ecclesiastical seminary at Brussels, young Rozaven entered it, was ordained sub-deacon, but was obliged to leave after six months, because of the arrival of the French troops. He and his uncle then took up their abode in Paderborn and lodged in an old Jesuit establishment where they lived for four years, at which time the young man was ordained priest and then left his uncle in order to join the Fathers of the Sacred Heart under Father Varin. When informed of the existence of the Jesuits in Russia, John applied for admission and was received on March 28, 1804. He was subsequently made prefect of studies and professor of philosophy in the College of Nobles at St. Petersburg. In the course of his ministerial work, he brought to the Faith the Princess Elizabeth Galitzin, well-known as one of the first of the Ladies of the Sacred Heart. The famous Madame Swetchine was another of his converts. He was the professor of the young Galitzin who had created such an uproar in St. Petersburg by his supposed part in the conversion.

At the death of Father General Brzozowski, Rozaven was sent as a delegate to the congregation and, as we have seen, it was his wisdom and courage that saved the Society from shipwreck on that occasion. He was elected assistant to the General, and, with the exception of one short visit to France, remained for the rest of his life in Rome. He was too valuable an aid for the General to be allowed even to be the official visitor to France although everyone there was clamoring for him. It was he who demolished the philosophical system of de Lamennais, and at the same time restrained the hotheads of the French provinces from accepting and teaching the new doctrine. His

"Examen of Certain Philosophical Doctrines" came out in 1831, and although his office of assistant gave him plenty of occupation, he taught theology, was a member of several pontifical congregations, and heard as many as 20,000 confessions a year. This immense labor was made possible by his rising at half past three in the morning, and by the clock-like punctuality and system with which he addressed himself to the various tasks of the day. In the cholera epidemic of 1837, despite his sixty-five years of age, he plunged into the work like the rest of his brethren and heard 23,000 confessions during the continuance of the plague.

When the Revolution of '48 broke out, Rozaven remained at Rome more or less secluded, but at last, when there was danger of his being taken to prison, a friend of his, the Count Rampon, said: "You will come to my château and I shall see that you are not molested." The protection was accepted, and a few nights after, a banquet was given at the château, to which the French ambassador and several conspicuous anti-Jesuit personages had been invited. When the guests were seated it was remarked that there was an empty place near the Count. "Are you waiting for someone else?" they asked. "Yes," he said "I have here a very remarkable old gentleman whom I want to present to you. He is my friend and more worthy of respect than anyone in the whole world." Then leaving the room, he led Father Rozaven in by the hand and said to his guests in a loud voice: "Gentlemen, I have to present my friend, Father Rozaven, who has deigned to accept my hospitality. He is here under my protection and I place him under yours. If, contrary to my expectation, hatred pursues him into my house, the Count Rampon will defend his guest to the last drop of his blood." Then making a step backward, he swung open a door which revealed

a formidable array of muskets, pistols and swords which would be available if the contingency he referred to arose. It is needless to say that Father Rozaven was treated with the most distinguished consideration, not only at the banquet but subsequently.

From there he went to Naples but, later, joined Father Roothaan in France. When Pius IX returned to Rome, the Father General and his faithful assistant returned also. But Rozaven had reached the end of his pilgrimage. In 1851 he fell seriously ill and breathed his last on April 2, at the age of seventy-nine. He had put in thirty years of incessant work since the time he had fought so valiantly in the twentieth congregation.

Besides Rozaven, there was present at the twentieth congregation the distinguished English Jesuit, Charles Plowden. He was born at Plowden Hall, Shropshire, in 1743, of a family which had not only steadfastly adhered to the Faith in all the persecutions that had desolated England, but had given several of its sons to the Society of Jesus and some of its daughters as nuns in religious orders. He entered the Society in 1759, and was ordained in Rome three years before the Suppression. He was in Belgium when the Brief was read and was kept in prison for several months. After teaching at Liège, he returned to England where he was appointed chaplain at Lulworth Castle, and as such preached there at Bishop Carroll's consecration. He had much to do with the establishment of Stonyhurst and was the first master of novices in England after the re-establishment, subsequently he was rector of Stonyhurst and provincial. It was he who, with Fathers Mattingly and Sewall, called upon Benjamin Franklin in Paris to persuade him to crush the scheme of making the Church of the United States dependent upon the ecclesi-

astical authorities of France. He died at Jougne, in France, on his way home from the congregation and was buried with military honors, because his attendant had informed the authorities of the little town that the dead man had been called to Rome for the election of a General. They mistook the meaning of the word "General", and so buried the humble Jesuit with all the pomp and ceremony that usually accompany the obsequies of a distinguished soldier.

On August 20, 1823, Pius VII, the great friend of the Society, died and it was with no little consternation that the Jesuits heard of the election of Leo XII. He was the same Cardinal della Genga who had endeavored to control the twentieth congregation and was supposed to have revealed his attitude towards the Society years before, when he advised Father Varin not to attempt to form a union between the Fathers of the Faith and the Jesuits in White Russia. Father Rozaven, especially, had reason for apprehension, for it was he who had thwarted della Genga's plans at the election of Fortis; but the fear proved to be groundless, and Rozaven hastened to assure his friends in France that in the three years that had intervened since that eventful struggle, God had operated a change in the mind of della Genga. As Sovereign Pontiff he became one of the most ardent friends of the Society.

CHAPTER XXV

A CENTURY OF DISASTER

Expulsion from Holland — Trouble at Freiburg — Expulsion and recall in Spain — *Petits Seminaires* — Berryer — Montlosier — The Men's Sodalities — St. Acheul mobbed — Fourteen Jesuits murdered in Madrid — Interment of Pombal — de Ravignan's pamphlet — Veuillot — Montalembert — de Bonald — Archbishop Affre — Michellet, Quinet and Cousin — Gioberti — Expulsion from Austria — Kulturkampf — Slaughter of the Hostages in the Commune — South America and Mexico — Flourishing Condition before Outbreak of the World War.

WHEN Pius VII restored the Society in 1814, he said it was because "he needed experienced mariners in the Barque of Peter which was tossed about on the stormy sea of the world." The storm had not abated. On the contrary its violence had increased, and the mariners who were honored by the call have never had a moment's rest since that eventful day when they were bidden to resume their work.

As early as 1816 the King of the Netherlands, William I, sent a band of soldiers to drive the Jesuits out of his dominions. He began with the novitiate of Destelbergen. Some of the exiles went to Hanover and others to Switzerland. The dispersion, however, did not check vocations. In 1819, for instance, Peter Beckx, who was then a secular priest in the parish of Uccle, never imagining, of course, that he was afterwards to be the General of the Society, entered the novitiate at Hildesheim. Before 1830 more than fifty applicants had been received. The figure is amazing, because it meant expatriation, paternal opposition, and a decree of perpetual exclusion from any public office in Holland. In spite of

the law of banishment, however, a few priests succeeded in remaining in the country, exercising the functions of their ministry secretly.

In Russia, the Society, as mentioned above, had been cooped up in a restricted part of White Russia from 1815; on March 13, 1820, Alexander II extended the application of the decree of banishment to the entire country.

Then the storm broke on the Society in Freiburg, the occasion being a pedagogical quarrel with which the Jesuits had absolutely nothing to do. The people of the city were discussing the relative merits of the Pestalozzi and Lancaster systems for primary teaching; and to restore peace, the town council, at the bishop's request, closed all the schools. This drew down the public wrath on the head of the bishop, but as reverence for his official position protected him from open attack, someone suggested that the Jesuits were at the back of the measure. The result was that, at midnight on March 9, 1823, a mob attacked the Jesuit college, and clamored for its destruction. The bishop, however, wrote a letter assuming complete responsibility for the measure and the trouble then ceased.

After the fall of Napoleon, Talleyrand suggested to Louis XVIII to recall the Jesuits for collegiate work. But before his majesty had succeeded in making up his mind, the proposition became known and Talleyrand was driven from power in spite of a proclamation which he issued, assuring the public that he was always a foe of the Society. In the lull that followed, the Fathers were able to remain at their work, but four years afterwards, namely in 1819, they were expelled from Brest but continued to labor as missionaries in the remote country districts.

On May 15, 1815, they had been recalled to Spain by Ferdinand as a reparation for the sins of his ancestors

and their reception was an occasion of public rejoicing — the Imperial College itself being entrusted to them. They then numbered about one hundred, and in the space of five years there were one hundred and ninety-seven on the catalogue. They were left at peace for a time, but in 1820 throngs gathered in the streets around their houses, clamoring for their blood, and a bill was drawn up for their expulsion. By a notable — or 'was it an intentional?— coincidence the document bore the date of July 31, the feast of the Spanish saint, Ignatius Loyola. The feeling against them was so intense that three Fathers, who had been acclaimed all over Spain for their devotion to the plague-stricken, were taken out of their beds, thrown into prison and then sent into exile. Meantime, Father Urigoitia was murdered by a mob, near the famous cave of St. Ignatius at Manresa. The Pope and king protested in vain. Indeed the king was besieged in his palace and kept there until everything the rioters demanded was granted; he remained virtually a prisoner until the French troops entered Spain. In 1824 the Jesuits were recalled again, in 1825 the preparatory military school was entrusted to their care, as was the College of Nobles at Madrid in 1827.

In 1828 new troubles began for the French Jesuits. As they had been unable to have colleges of their own, they had accepted eight *petits séminaires* which were offered them by the bishops. This was before they had become known as Jesuits, for to all outward appearances they were secular priests. But, little by little, their establishments took on a compound character. Boys who had no clerical aspirations whatever asked for admittance, so that the management of the schools became extremely difficult and, of course, their real character soon began to be suspected by the authorities. Investigations were therefore ordered of

all the *petits séminaires* of the country, though the measure was aimed only at the eight controlled by the Jesuits. As the interrogatory was very minute, it caused great annoyance to the bishops, who saw in it an attempt of the government to control elementary sacerdotal education throughout the country, and hence there was an angry protest from the whole hierarchy, with the exception of one prelate who had been a Constitutional bishop.

It was on this occasion that the younger Berryer pronounced his masterly discourse before the "General Council for the Defense of the Catholic Religion." He established irrefragably the point of law that "a congregation which is not authorized is not therefore prohibited"—a principle accepted by all the French courts until recently. Apart from the ability and eloquence of the plea, it was the more remarkable because his father had been one of the most noted assailants of the Society in 1826. The plea ended with this remarkable utterance: "Behold the result of all these intrigues, of all this fury, of all these outrages, of all this hate! Two ministers of State compel a legitimate monarchy to do what even the Revolution never dreamed of wresting from the throne. One of these ministers is the chief of the French magistracy, and the guardian of the laws; the other is a Catholic bishop, an official trustee of the rights of his brethren in the episcopate. Both of them are rivals in their zeal to exterminate the priesthood and to complete the bloody work of the Revolution. Applaud it, sacrilegious and atheistic race! Behold a priest who betrays the sanctuary! Behold a magistrate who betrays the courts of law and justice!"

Berryer's chief opponent was the famous Count de Montlosier whose "Memoire" was the sensation of the hour. It consisted of four chapters: 1. The

Sodalities. 2. The Jesuits. 3. The Ultramontanes. 4. The Clerical Encroachments. These were described as "The Four Calamities which were going to subvert the throne." The Sodalities especially worried him, for they were, according to his conception of them, "apparently a pious assembly of angels, a senate of sages, but in reality a circle of intriguing devils." These sodalities or congregations, as they are called in France, had assumed an importance and effectiveness for good which is perhaps unequalled in the history of similar organizations elsewhere. Their founder was Father Delpuits, "whom it is a pleasure to name," said the eloquent Lacordaire, "for though others may have won more applause for their influence over young men, no one deserved it more."

When the Society was expelled from France in 1762, Delpuits became a secular priest and was offered a canonry by de Beaumont, the Archbishop of Paris. He gave retreats to the clergy and laity and especially to young collegians. During the Revolution, he was put in prison and then exiled, but he returned to France after the storm. There he met young Father Barat, who had just been released from prison and was anxious to join the Jesuits in Russia. Delpuits advised him to remain in France where men of his stamp were sorely needed and hence Barat did not enter the Society until 1814.

In 1801, following out the old Jesuit traditions, Delpuits organized a sodality, beginning with four young students of law and medicine. Others soon joined them, among them Laennec who subsequently became one of the glories of the medical profession as the inventor of auscultation. Then came two abbés and two brothers of the house of Montmorency. The future mathematician, Augustin Cauchy, and also Simon Bruté de Rémur who, at a later date, was to be

one of the first bishops of the United States; Forbin-Janson, so eminent in the Church of France, was a sodalist, as were the three McCarthys, one of whom, Nicholas, became a Jesuit, and was regarded as the Chrysostom of France. The list is a long one. When Delpuits died in 1812, his sodalists erected a modest memorial above him, and inserted the S. J. after his name. That was two years prior to the re-establishment. A Sulpician then took up the work, but in 1814, he turned it over to Father de Clorivière who, in turn, entrusted it to Father Ronsin. Its good works multiplied in all directions, and branches were established throughout France. By the time Montlosier began his attacks, the register showed 1,373 names, though Montlosier assured the public that they were no less than 48,000. Among them were a great number of priests and even bishops, notably, Cheverus, the first Bishop of Boston and subsequently, Cardinal Archbishop of Bordeaux. The last meeting of the sodality was held on July 18, 1830. Paris was then in the Revolution and the sodality was suppressed, but rose again to life later on.

While this attack on the sodalists was going on, the Jesuits of course were assailed on all sides. The fight grew fiercer every day until the "Journal des Débats" was able to say: "The name Jesuit is on every tongue, but it is there to be cursed; it is repeated in every newspaper of the land with fear and alarm; it is carried throughout the whole of France on the wings of the terror that it inspires." As many as one hundred books, big and little, were counted in the Bibliothèque Nationale, all of which had been published in the year 1826 alone. They were the works not only of anonymous and money-making scribes, but of men like Thiers and the poet Béranger who did not think such literature beneath them. Casimir Périer

appeared in the tribune against the Society, and the ominous name of Pasquier, whose bearer was possibly a descendant of the famous anti-Jesuit of the time of Henry IV, is found on the list of the orators. Lamennais got into the fray, not precisely in defense of the Jesuits, but to proclaim his ultra anti-Gallicanism; thus bringing that element into the war. Added to this was the old Jansenist spirit, which had not yet been purged out of France; indeed, Bournichon discovers traces of it in some of the Fathers of the Faith who had joined the Society.

Finally came the Revolution of 1830, during which the novitiate of Montrouge was sacked and pillaged. Other houses of France shared the same fate. On July 29 a mob of four or five hundred men attacked St. Acheul, some of the assailants shouting for the king, others for the emperor, others again for the Republic, but all uniting in: "Down with the priests! Death to the Jesuits!" Father de Ravignan attempted to talk to the mob, but his voice was drowned in the crashing of falling timbers. The bell was rung to call for help, but that only maddened the assailants the more. De Ravignan persisted in appealing to them, but was struck in the face by a stone and badly wounded. Then some one in the crowd shouted for drink, and wine was brought out. It calmed the rioters for a while, but while they were busy emptying bottles and breaking barrels, a troop of cavalry from Amiens swept down on them and they fled. The troopers however, came too late to save the house. It was a wreck and some of the Fathers were sent to different parts of the world — Italy, Switzerland, America or the foreign missions. But when there were no more popular outbreaks, many returned from abroad and gave their services to the French bishops, with the result that there never had been a period

for a long time which had so many pulpit orators and missionaries as the reign of Louis-Philippe.

Pius VIII died on November 30, 1830, and it was a signal for an uprising in Italy. Thanks to Cardinal Bernetti, the Vicar of Rome, peace was maintained in the City itself, but elsewhere in the Papal States, the anti-Jesuit cry was raised. The colleges were closed and all the houses were searched, on the pretext of looking for concealed weapons. Meantime calumnious reports were industriously circulated against the reputations of the Fathers.

In the Spanish Revolution of 1820, twenty-five Jesuits were murdered. In 1833 civil war broke out between the partisans and opponents of Isabella and, for no reason whatever, two Jesuits were arrested and thrown into prison. One of them died after three months' incarceration. Meanwhile threats were made in Madrid to murder all the religious in the city. The Jesuits were to be the special victims for they were accused of having started the cholera, poisoned the wells, etc. July 17, 1834, was the day fixed for the deed, and crowds gathered around the Imperial College to see what might happen.

The pupils were at dinner. A police officer entered and dismissed them and then the mob invaded the house. Inside the building, three Jesuits were killed; a priest, a scholastic and a lay-brother. The priest had his skull crushed in, his teeth knocked out and his body horribly mangled. The scholastic was beaten with clubs; pierced through the body with swords, and when he fell in his blood, his head was cloven with an axe. Four of the community disguised themselves and attempted to escape but were caught and murdered in the street. Three more were killed on the roof; and two lay-brothers who were captured somewhere else were likewise butchered. The rest

of the community had succeeded in reaching the chapel, and were on their knees before the altar, when an officer forced his way through the crowd and called for his brother who was one of the scholastics, to go with him to a place of safety. The young Jesuit refused the offer, whereupon the soldier replied: "Very well I shall take care of all of you." He kept his word and fifty-four Jesuits followed him out of the chapel and were conducted to a place of safety. The house, however, was gutted; unspeakable horrors were committed in the chapel; everything that could not be carried off was broken, and in the meantime a line of soldiers stood outside, not only looking on, but even taking sides with the rioters.

Evidently the times had passed when it was necessary to go out among the savages to die for the Faith. The savages had come to Madrid. Nor was this a conventional anti-Jesuit uprising; for on that hideous 17th of July, 1834, seventy-three members of other religious communities were murdered in the dead of night in the capital of Catholic Spain. Nevertheless Father General Roothaan wrote to his Jesuit sons: "I am not worried about our fourteen who have so gloriously died, for 'blessed are those who die in the Lord.' What causes me most anguish is the danger of those who remain; most of them still young, who are scattered abroad, in surroundings where their vocation and virtue will be exposed to many dangers." Nothing was done to the murderers, and before another year had elapsed, a decree was issued expelling the Jesuits from the whole of Spain; but as Don Carlos was just then in the field asserting his claim to the throne, a large number of the exiles from other parts of Spain, were able to remain at Loyola in the Pyrenees until 1840.

The Portuguese had waited for fifteen years after Pius VII had re-established the Society before consent-

ing to re-admit the Jesuits. Don Miguel issued a decree to that effect on July 10, 1829, and the Countess Oliviera, a niece of Pombal, was the first to welcome them back and to place her boys in their college. The Fathers were given their former residence in Lisbon and, shortly afterwards, the Bishop of Evora established them in their old college in that city. In 1832 they were presented with their own college at Coimbra, and on their way thither they laid in the tomb the still unburied remains of their arch-enemy, Pombal, which had remained in the morgue ever since March 5, 1872,—a space of half a century. It seemed almost like a dream. Indeed it was little else, for Dom Miguel, who was then on the throne, was deposed by his rival, Dom Pedro, soon after, and on July 20, 1833 the Jesuits of Lisbon were again expelled. The decree was superfluous, for in the early Spring, their house had been sacked, and on that occasion the inmates would have been killed had not a young Englishman, a former student of Stonyhurst, appeared on the scene. The four that were there he took on his yacht to England, the others had already departed for Genoa.

Hatred for the Society, however, had nothing to do with it. The whole affair was purely political. Had the Fathers accepted Dom Pedro's invitation to go out among the people and persuade them to abandon the cause of the deposed king, they would have been allowed to remain. They were expelled for not being traitors to their lawful sovereign. The Fathers of Coimbra contrived to remain another year, but on May 26, 1834, they were seized by a squad of soldiers and marched off to Lisbon. Fortunately the French ambassador, Baron de Mortier, interceded for them, otherwise they would have ended their days in the dungeons of San Sebastian, to which they had already

been sentenced. They were released on June 28, 1834, and sent by ship to Italy and from there, along with the dispersed Spaniards were sent by Father Roothaan to France and South America.

Switzerland, which is the land of liberty to such an extent that it will harbor the worst kind of anarchists, refused to admit the Jesuits, at least in some parts of it. There were seven Catholic Cantons, Uri, Schwyz, Unterwalden, Lucerne, Zug, Fribourg and Valais. These sections formed a coalition known as the Sunderbund. A war broke out between them and the other cantons, but the Sunderbund was defeated. The Jesuits were then expelled from the little town of Sion where they had an important school. In 1845 the people of Lucerne asked for a college, and though Father Roothaan refused, Pope Gregory XVI insisted on it. The expected happened. The Radicals arose in a rage and with 10,000 men laid siege to Lucerne. They were beaten, it is true, but that did not insure the permanency of the college. In 1847 the Sunderbund was again defeated, and in 1848 when the general European revolution broke out, the College of Fribourg was looted, and its collection of Natural History which was regarded as among the best on the Continent was thrown out in the street.

The rumblings of the storm began to be heard in France on May 1, the Feast of the Apostles Philip and James, Louis-Philippe's name-day. Someone in the Tuilleries said that the Jesuits were starting a conspiracy against the throne. Happily a distinguished woman heard the remark, and admitted that she was concerned in it, along with 300 other conspicuous representatives of the best families of France. It was a charity lottery and most of the conspirators had received a pot or basket of flowers for their participation in the plot.

When that myth was exploded, the "Journal des Débats" attacked de Ravignan for his wide influence over many important people in Paris, and though admitting his unquestioned probity, added "What matters his virtue, if he brings us the pest?" The word caught the popular fancy, but it brought out de Ravignan's famous reply: "De l'existence et de l'institut des Jésuites." It was received with immense favor, applauded by such men as Vatemesnil, Dupanloup, Montalembert, Barthélemy, Beugnot, Berryer and others. In this year 1844 alone, 25,000 copies were sold.

The root of the trouble was the university's monopoly of education; which was obnoxious even to many who cared little for religion. Catholics objected to it chiefly because Cousin, the Positivist, controlled its philosophy. Many of the bishops failed to see the danger until Father Delvaux published a digest of the utterances of many of the university professors on religious subjects. Then the battle began. On the Catholic side were such fighters as Veuillot, Montalembert, Cardinal de Bonald, Mgr. Parisi. Ranged against them were Michelet, Quinet, Sainte-Beuve and their followers. The battle waxed hotter as time went on; and the Jesuits soon became the general target. Cousin introduced the "Lettres Provinciales" in the course. Villemain in his Reports denounced "the turbulent and imperious Society which the spirit of liberty and the spirit of our government repudiate." Dupin glorified Etienne Pasquier, the old anti-Jesuit of the time of Henry IV; similar eulogies of the old enemy were pronounced in various parts of France; Quinet and Michelet did nothing else in their historical lectures than attack the Society, while Eugene Sue received 100,000 francs from the editor of the "Constitutionnel" for his "Juif errant," which presented to

the public the most grotesque picture of the Jesuits that was ever conceived. It was however, accepted as a genuine portrait.

The anti-Jesuit cry was of course the usual campaign device to alarm the populace. It was successful, chiefly because of the persistency with which it was kept up by the press, and, from 1842 till 1845, the book-market was glutted with every imaginable species of anti-Jesuit literature. Conspicuous among the pro-Jesuits were Louis Veuillot and the Comte de Montalembert. The royalist papers spoke in the Society's defense but feebly or not at all. Finally, a certain Marshall Marcet de la Roche Arnauld, who as a scholastic had been driven from the Society in 1824, and who had been paid to write against it, suddenly disavowed all that he had ever said. Crétineau-Joly also leaped into the fray with his rapidly written six volumes of the "History of the Society."

It would have been comparatively easy to continue the struggle with outside enemies, but in the very midst of the battle, the Archbishop of Paris, Affre, ranged himself on the side of the foe. He denied that the Jesuits were a religious order, for the extraordinary reason that they were not recognized by the State; their vows, consequently, were not solemn; and the members of the Society were in all things subject to the curé of the parish in which their establishment happened to be. He even exacted that he should be informed of everything that took place in the community, and if an individual was to be changed, His Grace was to be notified of it a month in advance. The archbishop, however, was not peculiar in these views. They were deduced from Bouvier's theology which was then taught in all the seminaries of France.

Of course, this affected other religious as well as the Jesuits, and, hence, when Dom Guéranger wanted

to establish the Benedictines in Paris, the archbishop had no objection, except that "they had no legal existence in France." To this Guéranger immediately replied: "Monseigneur! the episcopacy has no legal existence in England, Ireland and Belgium, and perhaps the day will come when it will not have any in France, but the episcopacy will be no less sacred for all that." The great Benedictine then appealed to the Pope, and when the reply was handed to him, the Apostolic nuncio said: "It is not an ordinary Brief I give you, but an Apostolic Constitution." In it the archbishop was told by His Holiness that the French religious had not been destroyed because of the refusal of the government to give them a legal existence. His Grace had also received a communication from Father Roothaan, the General, who, after reminding him of the provision of canon law on the point at issue, warned him that if he persisted in his view the Jesuits would simply withdraw from his diocese.

Meantime the Pope had suspended the execution of the orders of the archbishop and shortly after, sent him the following severe admonition: "We admit, Venerable Brother, our inability to comprehend your very inconsiderate ruling with regard to the faculties for hearing confessions which you have withdrawn from the Jesuit Fathers, or by what authority or for what reason you forbid them either to leave the city or to enter it, without notifying you a month in advance; especially as this Society, on account of the immense services it has rendered to the Church, is held in great esteem by far-seeing and fervent Catholics and by the Holy See itself. We know also that it is calumniated by people who have abandoned the Faith and by those who have no respect for the authority of the Holy See and we regret that they will now use the authority of your name in support of their calumnies."

Of course the archbishop could do nothing else than obey. But he did not change his mind with regard to the objects of his hostility. Possibly he was constitutionally incapable of doing so. For he treated his cathedral chapter in the same fashion and we read in a communication from the French ambassador at Rome to Guizot who was then head of the Government that the canons of Paris had complained of being absolutely excluded from all influence or authority in the administration of the diocese. This note gives an insight into the methods of Gallicanism, which conceded that the disputes or differences of the clergy with the archbishop were to be passed upon by a minister of state even if he were a Protestant.

The trouble did not end there and the Parliamentary session of 1844 marked a very notable epoch in the history of the French province of the Society and of the Church of France. M. Villemain presented a bill which proposed to reaffirm and reassure the university's monopoly of the education of the country. It explicitly excluded all members of religious congregations from the function of teaching. It is true that there was not a single word in it about the Jesuits, nevertheless in the stormy debates that it evoked, and in which the most prominent men of the nation participated, there was mention of not one other teaching body. Almost the very first speaker, Dupin, pompously proclaimed that "France did not want that famous Society which owes allegiance to a foreign superior and whose instruction is diametrically opposed to what all lovers of the country desire" nor was it desirable that "these religious speculators should slip in through the meshes of the law." His last word was: "Let us be implacable." In the official Report, however, "implacable" became "inflexible." The ministerial and university organ, the "Journal des

Débats," admitted that such was the purpose of the bill.

Villemain fancied that he had silenced the bishops by leaving them full authority over the little seminaries. He was quickly disillusioned. From the entire hierarchy individually and collectively came indignant repudiations of the measure and none was fiercer than the protest of Mgr. Affre, Archbishop of Paris. He denounced the university as "a centre of irreligion" and as perverting in the most flagrant manner the youth of France. "You reproach us," he said, "with disturbing the country by our protests. Yes, we have raised our voices, but the university has committed the crime. We may embarrass the throne for the present, but in the university are to be found all the perils of the future." The excitement was so intense that the government actually put the Abbé Combalot in jail for an article he wrote against the bill, and the whole hierarchy was threatened with being summoned before the council of state if they persisted in their opposition.

Montalembert was more than usually eloquent in the course of the parliamentary war. To Dupin who exhorted the peers to be "implacable" he replied: "In the midst of a free people, we, Catholics, refuse to be slaves; we are the successors of the martyrs and we shall not quail before the successors of Julian the Apostate; we are the sons of the Crusaders and we shall not recoil before the sons of Voltaire."

There were thirty-five or forty discourses and twelve or fifteen of the speakers described the Society as "the detested congregation," while the members who admitted the injustice and the odious tyranny of the proposed legislation made haste to assure their constituents that they had no use for the Jesuits. Cousin consumed three hours in assailing them;

another member of the Dupin family saw "an appalling danger to the State in the fact that Montalembert could speak of them without cursing them, and that the peers could listen to him in silence, while he extolled the poisoners of the pious Ganganelli." Others insisted that the Jesuits had dragged the episcopate into the fight; even Guizot declared that "public sentiment inexorably repudiated the Jesuits and the other congregations, who are the champions of authority and the enemies of private judgment." The great man was not aware that the same reproach might be and is addressed to the Church.

The measure was finally carried by 85 against 51, but the heavy minority disconcerted the government and better hopes were entertained in the lower house to which Villemain presented his bill on June 10th. There it was left in the hands of Thiers, and it did not reach the Assembly, as a body, for an entire month. As the summer vacations were at hand, the *projet de loi* was dropped. Guizot then conceived the plan of appealing directly to the Pope to suppress the French Jesuits. He chose as his envoy an Italian named Rossi, who had been banished from Bologna, Naples and Florence as a revolutionist. After a short stay at Geneva, he made his way to France where, by Protestant influence, chiefly that of Guizot, he advanced rapidly to very distinguished and lucrative positions. The country was shocked to hear that an Italian and a Protestant should represent the nation at the court of the Pope from whose dominions he had been expelled, but Guizot intended by so doing, to express the sentiments of his government. It was an open threat. Rossi arrived in Rome and presented his credentials on April 11.

The French Jesuits who had been expelled from Portugal did not return to their native country; for

Charles X, discovering at last that the Liberals, as they called themselves, had played him false, resolved to have a thoroughgoing monarchical government; and, to carry out his purpose, made the inept Polignac prime minister. On July 25 he signed four ordinances, the first of which restricted the liberty of the press; the second dissolved parliament; the third diminished the electorate to 25,000. The next day, the press was in rebellion; Charles abdicated and sailed for England. Of course the Revolution was anti-religious and the Jesuits were the first sufferers. House after house was wrecked and the scholastics were gathered together and hurried off to different countries in Europe. Thus ended the first sixteen years of the Society's existence in France, after the promulgation of the Bull of Pius VII "*Sollicitudo omnium ecclesiarum*."

The first successor of Father de Clorivière as vice-provincial was Father Simpson. France was made a province in 1820, and on the death of Father Simpson, the new General, Father Fortis, appointed Father Richardot, who at the end of his three years' term asked to be relieved. In 1814 Godinot was appointed, because none of those who had been proposed for the office had been more than ten years in the Society. Godinot himself had been admitted only in 1810. He had been vice-provincial of the Fathers of the Faith, and eleven years after his admission, was directing the scattered Jesuit establishments in Switzerland, Belgium, Holland and Germany. In Switzerland, he had given the impulse to the college of Fribourg, which afterwards became so famous. It is worth noting that when he was a Father of the Faith he was a member of the community of Sion in Valais which enjoyed the exceptional privilege of being united as a body to the Society. Everywhere else each individual had to be admitted separately.

On April 14, the peers met to discuss a very exciting subject. A protest had come from Marseilles signed by 89 electors, against the books of Michelet and Quinet. Immediately Cousin was on his feet and ascribed it to the Jesuits. A few days later, another topic engrossed their attention. Dupin's "Manual of Ecclesiastical Law" had been condemned by Cardinal de Bonald, and more than sixty bishops concurred with him in prohibiting the book. At Rome, it was put on the Index, along with Cousin's "History of Philosophy." The anti-Catholics were in a fury, and on April 24, Cousin addressed the House. At the end of a three hour discourse which he began, unbeliever though he was, by protesting his respect for "the august religion of his country," he concluded by saying that "probably the action of the bishops was due to the Jesuits" and therefore he called for the enforcement of the law for their suppression. The question now arose, whether they could proceed to the suppression by force of law while the government actually had an envoy at Rome to dispose of the affair in a different fashion. It was decided that the non-authorized congregations would be suppressed, no matter what might be the outcome of Rossi's mission. Such a resolution was a gross diplomatic insult, but they cared little for that.

Meanwhile no news had come from Rossi. He had been left in the ante-chamber of the Pope until the Abbé de Bonnechose had succeeded in getting him an audience, a service which de Bonnechose had some difficulty in explaining when he was subsequently made a cardinal. A congregation of cardinals was named to discuss Guizot's proposition, and it was unanimously decided to reject it; and when Rossi asked what he had to do, he was told he might address himself to the General of the Society. To make it

easy for him, Lambruschini, the papal secretary of state, proposed to Father Roothaan to diminish the personnel of some of the houses which were too much in evidence or remove them elsewhere. As for dissolution of the communities or banishment from France, not a word was said.

Immediately Rossi despatched a messenger to Paris with the account of what had been done, and twelve days afterwards the "Moniteur" stated: "The Government has received news from Rome that the negotiations with which M. Rossi was entrusted have attained their object. The congregation of the Jesuits will cease to exist in France and will, of its own accord, disperse. Its houses will be closed and its novitiates dissolved." On July 15, Guizot was asked by the peers to show the alleged documents. He answered that "they were too precious to give to the public." They have been unearthed since, and it turns out that Guizot's notice in the "Moniteur" does not correspond with the despatch of Rossi who merely said, "the Congregation is going to disperse;" and instead of saying "the houses will be closed," he wrote: "only a small number of people will remain in each house." In brief, the famous Guizot, so renowned for his integrity, prevaricated in this instance, and one of the worst enemies of everything Jesuitical, Dibidous, who wrote a "History of the Church and State in France from 1789 to 1870" declares bluntly that Guizot's note in the "Moniteur" was not only a lie but "an impudent lie."

A great many militant Catholics in France were indignant that Father Roothaan had not defied the government on this occasion. Yet probably those same perfervid souls would have denounced him, had he acted as they wished. He knew perfectly well that the government was only too anxious to get out

of the mess in which it found itself, and the little by-play which was resorted to harmed nobody and secured at least a temporary respite.

"To gain the support of the Catholics against the anarchical elements which were everywhere revealing themselves," says the Cambridge History (XI, 34) "Guizot had tolerated the unauthorized Congregations. This had the immediate consequence of concentrating popular attention upon those religious passions whose existence the populace, if left to itself, might have forgotten. Even the colleagues of Guizot, such as Villemain and the editors of the "*Journal des Débats*," the leading ministerial organ, began by declaring that they saw everywhere the finger of the Jesuits. In each party, men's minds were so divided on the subject of the Jesuits or rather that of educational liberty which was so closely linked with it, that nothing of immediate gravity to the Government would for the moment arise." Liberals, or rather Republicans, such as Quinet and Michelet, in their lectures at the Collège de France took up the alarm and spread it broadcast.

Bournichon in his "*Histoire d'un Siècle*," (II, 492) calls attention to the fact that this attack was apparently against the Jesuits, but in reality against the Church. The "*Revue Indépendante*" did not hesitate to make the avowal that "Jesuitism is only a formula which has the merit of uniting all the popular hatred for what is odious and retrograde in a degenerate religion." Cousin started the hue and cry, in this instance, and Thureau-Dangin in his "*Histoire de la monarchie de Juillet*" (p. 503-10) says that "Quinet and Michelet transformed their courses into bitter and spiteful diatribes against the Jesuits. Both were hired for the work, and did not speak from conviction." "Quinet," says Bournichon (II, 494) "was quite

indifferent to religious matters and had passed for a harmless thinker and dreamer up to that moment. As for Michelet, he had obtained his position in the Ecole Normale from Mgr. Frayssinous, yet he forgot his benefactor, and maintained that not only the Jesuits but Christianity was an obstacle to human progress; paganism or even fetichism was preferable, and Christ had to be dethroned."

Guizot removed Villemain from the office of Minister of public instruction and reprimanded Michelet and Quinet. Then Thiers seized the occasion to denounce Guizot for favoring the religious congregations and succeeded in defeating the minister's measure for educational freedom. It was at this stage that Guizot sent his envoy Rossi to Rome to induce Pope Gregory XVI to recall the Jesuits so as to extricate the French government from its difficulty. The Pope refused, as we have seen, and Father Roothaan merely gave orders to the members of the Society in France to make themselves less conspicuous.

In 1847 Gioberti published his "*Gesuita Moderno*" which unfortunately had the effect of creating in the minds of the Italian clergy a deep prejudice against the Society. Gioberti was a priest and a professor of theology. He first taught Rosminianism, and then opposed it. Under the pen-name of "*Demofilo*" or the "*People's Friend*" he wrote articles for Mazzini in the "*Giovane Italia*," and was the author of "*Del Buono*" and "*Del primato morale e civile degli Italiani*." His first attack on the Society appeared in 1845 in the "*Prolegomeni al Primato*;" "*Il Gesuita Moderno*," a large sized pamphlet full of vulgar invective, appeared in 1847. It was followed in 1848 by the "*Apologia del Gesuita Moderno*." He was answered by Father Curci. Deserting Mazzini, Gioberti espoused the cause of King Charles Albert, and

founded a society to propagate the idea of a federated Italy with the King of Piedmont at its head. His last book, "*Rinnovamento civile d'Italia*" showed him to be the enemy of the temporal power of the papacy. His philosophy is a mixture of pantheistic ontology, rationalism, platonism and traditionalism. Though a revolutionist, he denied the sovereignty of the people. His complete works fill thirty-five volumes.

Of course the Society felt the shock of the Italian Revolution of 1848. Gioberti's writing had excited all Italy and as a consequence the Jesuit houses were abandoned. At Naples, the exiles were hooted as they took ship for Malta; they were mobbed in Venice and Piedmont. The General Father Roothaan left Rome on April 28 in company with a priest and a lay-brother, and as he stood on the deck at Genoa, he heard the cry from the shore, "You have Jesuits aboard; throw them overboard." There was nothing surprising in all this, however, for Rossi, the Pope's prime minister, was stabbed to death while mounting the steps of the Cancelleria. On the following day, the Pope himself was besieged in the Quirinal; Palma, a Papal prelate, was shot while standing at a window; and finally on November 24, Pope Pius fled in disguise to Gaeta.

In Austria, the Jesuits were expelled in the month of April. The community of Innsbruck, which is in the Tyrol, held together for some time, but finally drifted off to France or America or Australia or elsewhere. The emperor signed the decree on May 7, 1848. It applied also to Galicia, Switzerland, and Silesia, and the Jesuit houses all disappeared in those parts.

What happened to the Jesuits in France in the meantime? Nothing whatever. They had obeyed the

General in 1845, and had simply kept their activities out of sight. They did not wait for the Revolution, and hence although the "*Journal des Débats*," announced officially, on October 18, 1845, that "at the present moment there are no more Jesuits in France," there were a great many. Indeed, the catalogues of 1846 and 1847 were issued as usual, not in print, however, but in lithograph, and as if they felt perfectly free in 1848, the catalogue of that year appeared in printed form. Meantime de Ravignan was giving conferences in Notre-Dame, and preaching all over the country. The only change the Fathers made was to transport two of their establishments beyond the frontiers. Thus a college was organized at Brugelette in Belgium and a novitiate at Issenheim. The scholasticate of Laval continued as usual. What was done in the province of Paris was identical with that of Lyons. For a year or so the catalogues were lithographed but after that they appeared in the usual form.

For two years Father Roothaan journeyed from place to place through France, Belgium, Holland, England, and Ireland, and in 1850 returned to Rome. The storm had spent itself, and the ruins it had caused were rapidly repaired, at least in France, where the Falloux Law, which was passed in 1850, permitted freedom of education, and the Fathers hastened to avail themselves of the opportunity to establish colleges throughout the country.

Elsewhere, however, other conditions prevailed. In 1851 there was a dispersion in Spain; in 1859 the provinces of Venice and Turin were disrupted and the members were distributed through the fifteen other provinces of the Society. In 1860 the arrival of Garibaldi had already made an end of the Jesuits in Naples and Sicily. The wreckage was considerable,

and from a complaint presented to King Victor Emmanuel by Father Beckx, it appears that the Society had lost three establishments in Lombardy; in Modena, six; in Sardinia, eleven; in Naples, nineteen, and in Sicily, fifteen. Fifteen hundred Jesuits had been expelled from their houses, as if they had been criminals, and were thrown into public jails, abused and ill-treated. They were forbidden to accept shelter even from their most devoted friends, and the old and the infirm had to suffer like the rest. Nor were these outrages perpetrated by excited mobs, but by the authorities then established in Sardinia, Sicily, Naples, Modena and elsewhere. "This appeal for justice and reparation for at least some of the harm done," said Father Beckx, "is placed, as it were, on the tomb of your ancestor Charles Emmanuel, who laid aside his royal dignity and entered the Society of Jesus as a lay-brother. He surely would not have embraced that manner of life if it were iniquitous." But it is not on record that Victor Emmanuel showed his appreciation of his predecessor's virtue by healing any of the wounds of the Society, whose garb Charles Emmanuel had worn.

The Jesuits of Venice had resumed work in their province, when in 1866 war was declared between Prussia and Austria. Sadowa shattered the Austrian forces, and though the Italians had been badly beaten at Custozzio, Venice was handed over to them by the treaty that ended the war. That meant of course another expulsion. Most of the exiles went to the Tyrol and Dalmatia. Then followed the dispersion of all the provinces of Italy except that of Rome.

The Spanish Jesuits had recovered somewhat from the dispersions of 1854, but, in 1868 just as the provincial congregations had concluded their sessions, a revolution broke out all over Spain. Many of the houses were attacked, but no personal injuries were

inflicted. After a while, a provisional government was established at Madrid which held the mob in check but made no pretence to restrain the attacks on priests and nuns. Indeed, it inaugurated a bitter persecution on its own account. The minister of justice issued a decree which not only ordered the Jesuits out of all Spain and the adjacent islands within three days, but forbade any Spaniard to join the Society, even in foreign parts. Of course all the property was confiscated. That was probably the chief motive of the whole procedure. The outcasts for the most part went to France, and a temporary novitiate was established in the territory known as Les Landes. They returned home after some time, but were expecting another expulsion in 1912 when the great war was threatening. Possibly the hideous scenes enacted in Portugal in 1912 were deemed sufficient by the revolutionists for the time being.

The expatriation of the Jesuits and other religious from Portugal which was decreed by the Republican government, on October 10, 1910, six days after the bombardment of the royal palace and the flight of King Manuel, is typical of the manner in which such demonstrations are made in Europe. We have an account of it from the Father provincial Cabral which we quote in part.

“After the press had been working up the populace for three years to the proper state of mind by stories of subterranean arsenals in the Jesuit colleges; the boundless wealth of the Fathers; their affiliated secret organizations; their political plots, etc., the colleges of Campolide and San Fiel were invaded. The occupants were driven out and led between lines of soldiers through a howling mob to the common jail. Those who had fled before the arrival of the soldiers were pursued across the fields with rifles, and when caught

were insulted, beaten and spat upon, and led like the others to prison. They had to eat out of the dishes with their hands, and at night sentinels stood over them with loaded rifles and warned the victims that if they got up they would be shot. Abandoned women were sent in among them, but those poor creatures soon withdrew. The prisoners were then transferred to Caixas where they slept on the floor. Twenty-three were confined in a space that could scarcely accommodate three. They were kept there for four days, and were not allowed to leave the room for any reason whatever, and were told that they would be kept in that condition until they began to rot, and that then some of their rich friends would buy them off. They were photographed, subjected to anthropometric examinations, and their finger prints taken, etc. They were then expelled from the country and forbidden ever to return. They had only the clothes on their backs, and had no money except what was given them by some friends; their colleges with their splendid museums and libraries were confiscated, and in this condition they set out, old and young, the sick and the strong, to ask shelter from their brethren in other lands. It was almost a return to the days of Pombal.

In Germany the Kulturkampf began in 1870, and in 1872 a decree was signed by the Kaiser, on June 14, 1872, expelling all members of the Society, and with them the Redemptorists, Lazarists, Fathers of the Holy Ghost, and the Society of the Sacred Heart. Some of the Jesuits went to Holland; others to England and America. Contrary to expectations, this act of tyranny did not harm the German province, for, whereas it then numbered only 775, it now (1920) has 1210 on its roll, of whom 664 are priests.

France had its horror in 1871, when on May 24 and 26, Fathers Olivaint, Ducoudray, Caubert, Clerc

and de Bengy were shot to death by the Communists, who were then in possession of Paris. It was not, however, a rising against the Jesuits. There were fifty-seven victims in all: priests, religious and seculars, were immolated. At their head, was the venerable Archbishop of Paris, Mgr. Darboy. Again, on March 29, 1880, a decree issued by Jules Ferry brought about a new dispersion and the substitution of staffs of non-religious teachers in the Jesuit colleges. The law was not enforced, however, and little by little the Fathers returned to their posts. Then followed the law of Waldeck-Rousseau in 1901 against unauthorized congregations, which closed all their houses, for these religious declined to apply for authorization which they knew would be refused, or if not, would be used to oppress them. The communities were, therefore, scattered in various houses of Europe. The last blow was the summons sent to all parts of the world for every Frenchman not exempt from military service to take part in the great World War, as chaplains, hospital aids or common soldiers.

The simultaneity as well as the similarity in the methods of executing these multiplied expulsions show clearly enough that they were not accidental but part of a universal war against the Church. Thus, at the other ends of the earth, similar outrages were being committed. When, for instance, the Conservatives fell from power in Colombia, South America, in 1850, the Jesuits were expelled. They went from there to Ecuador and Guayaquil, but were left unmolested only for a year. In 1861 they were re-admitted, and soon had fifty mission stations and had succeeded in converting 10,000 natives to the faith. But Garcia Moreno who had invited them was assassinated, and forthwith they were expelled. A second time they were recalled, but remained only from 1883 to 1894, and from there they

returned to Colombia where they are at present. In Argentina, whither they were summoned in 1836, their houses were closed in 1841. They entered Paraguay in 1848, where the old Society had achieved such triumphs, but were allowed to remain there only three years. They asked the Chilian government to let them evangelize the fierce Araucanian savages, but this was refused. At the death of the dictator Rosas in 1873, they again went to Argentina and have not since been disturbed. They have had the same good fortune in Chile.

A different condition of things, however, obtained in Brazil. In the very year that Rosas died in Argentina, 1873, the Jesuit College of Olinda in Brazil was looted and the Fathers expelled. The reason was not that the Jesuits were objectionable but that the bishop had suspended a young ecclesiastic who was a Freemason. The College of Pernambuco was wrecked by a mob, and one of the priests was dangerously wounded. Worse treatment was meted out to them when the Emperor, Don Pedro, was deposed in 1889. Since then, however, there has been comparatively no trouble.

Of course, when the Piedmontese broke down the Porta Pia the Jesuits had to leave Rome, where until then they had undisturbed. The novitiate of Sant' Andrea was the first to be seized; then St. Eusebio, the house of the third probation, and after that, St. Vitalis, the Gesù, and finally the Roman College. The occupants had three months to vacate the premises. The other religious orders whose general or procurator resided at Rome could retain one house for the transaction of business but that indulgence was not granted to the Jesuits. Their General was not to remain, and hence Father Peter Beckx, though then seventy-eight years old, had to depart with his brethren for Fiesole, where he was received in the family of the Counts of Ricasole

on November 9, 1873. From that place he governed the Society until the year 1884, when he was succeeded by Father Anthony Anderledy, who remained in the same city until he died. Father Luis Martín, the next General, returned to Rome in 1893, so that Fiesole was the centre of the Society for twenty years.

As the chief representative of Christ on Earth is the most prominent victim of these spoliations, and as he has been frequently driven into exile and is at present only tolerated in his own territory, the Society of Jesus with the other religious orders cannot consider it a reproach but rather a glory to be treated like him. How does the Society survive all these disasters? It continues as if nothing had happened, and one reads with amazement the statement of Father General Wernz at the meeting of the procurators held in September and October 1910, when in a tone that is almost jubilant he congratulates the Society on its "flourishing condition." He said in brief:

"There are five new provinces; a revival of the professed houses; new novitiates, scholasticates, tertianships and courses in the best colleges for students of special subjects; and a superior course for Jesuit students of canon law in the Gregorian University. Next year there are to be accommodations for 300 theologians (boarders) at Innsbruck, which institution will be a Collegium Maximum for philosophy, theology and special studies. The novitiate is to be moved to the suburbs of Vienna. In the province of Galicia sufficient ground has been bought to make the College of Cracow similar to Innsbruck, and a beautiful church is being built there. The province of Germany though dispersed has built in Holland an immense novitiate and house of retreats and the Luxemburg house of writers is to be united to the Collegium Maximum of Valkenburg. The Holland province

has more diplomated professors than any other in the Society, and is about to build a new scholasticate. Louvain is becoming more and more a house of special studies. In England, the Campion house at Oxford is continuing its success and there is question of moving St. Beuno's. The Irish province is looking for another site for the novitiate and juniorate, and is using the University to form better teachers. Canada is looking for another place for its novitiate and so are Mexico, Brazil and Argentina, while Maryland is trying to put its scholasticate near New York.

"Not much remains to be done in Spain. However, Toledo has established a scholasticate in Murcia, and Aragon is planning one for Tarragona. France is dispersed, but it has furnished excellent professors for the Biblical Institute and the Gregorian University. In the mission of Calcutta, 130,000 pagans have been brought to the Faith and in one Chinese mission, 12,000. The numbers could be doubled if there were more workers." This was in 1910, and within a week of this pronouncement, the expulsion in Portugal took place; in 1914 the war broke out which shattered Belgium and made France more wretched than ever. What the future will be no one knows.

CHAPTER XXVI

MODERN MISSIONS

During the Suppression — Roothaan's appeal — South America — The Philippines — United States Indians — De Smet — Canadian Reservations — Alaska — British Honduras — China — India — Syria — Algeria — Guinea — Egypt — Madagascar — Mashonaland — Congo — Missions depleted by World War — Actual number of missionaries.

BESIDES its educational work, the Society of Jesus has always been eager for desperate and daring work among savages. At the time of the Suppression, namely in 1773 three thousand of its members were so employed; and the ruthless and cruel separation from those abandoned human beings was one of the darkest and gloomiest features of the tragedy. To all human appearances millions of heathens were thus hopelessly lost. Happily the disaster was not as great as was anticipated. In his "Christian Missions" Marshall says:— It would almost seem as if God had resolved to justify his servants by a special and marvellous Providence before the face of the whole world, and had left their work to what seemed inevitable ruin and decay only to show that neither the world nor the devil, neither persecution, nor fraud nor neglect could extinguish the life that was in it. And so when they came to look upon it, after sixty years of silence and desolation they found a living multitude where they expected to count only the corpses of the dead. Some indeed had failed, and paganism or heresy had sung its song of triumph over the victims; others had retained only the great truths of the Trinity and the Incarnation while ignorance and its twin sister, superstition, had spread a veil over their eyes, but still

the prodigious fact was revealed that in India alone that there were more than one million natives who, after half a century of abandonment, still clung with constancy to the faith which had been preached to their fathers, and still bowed the head with loving awe when the names of their departed apostles were uttered amongst them. Such is the astonishing conclusion of a trial without parallel in the history of Christianity, and which if it had befallen the Christians of other lands, boasting their science and civilization, might perhaps have produced other results than among the despised Asiatics. The natural inference would be that besides this special Providence in their regard these neophytes had been well trained by their old masters (I, 246).

For a time, of course, there were some Jesuits who lingered on the missions in spite of the government's orders to the contrary. Thus we find a very distinguished man, a Tyrolese from Bolzano, who died at Lucknow on July 5, 1785. His name was Joseph Tiffenthaller and he had lived forty years in Hindostan. His tombstone, we are told, may be still seen in the cemetery of Agra where they laid his precious remains. He was a man of unusual ability and besides speaking his native tongue was familiar with Latin, Italian, Spanish, French, Hindustanee, Arabic, Persian and Sanscrit. He was the first European who wrote a description of Hindostan. It is a detailed account of the twenty-two Provinces of India, with their cities, towns, fortresses, whose geographical situations were all calculated by means of a simple quadrant. The work contains a large number of maps, plans and sketches drawn by himself and the list of places fills twenty-one quarto pages. He also made a large atlas of the basin of the Ganges, and is the author of a treatise on the regions in which the rivers of India

rise; a map of the Gagra which Bernoulli calls "a work of enormous labor" is another part of Tiffenthaler's relics.

In the field of religion he wrote books on "Brahmanism," "Indian Idolatry," "Indian Asceticism," "The religion of the Parsees and Mohammedanism with their relations to each other." He also published his astronomical observations on the sun-spots, on the zodiacal light, besides discussions on the astrology and cosmology of the Hindus, with descriptions of the flora and the fauna of the country. He was besides all that an historian, and has left us an account in Latin of the origin and religion of the Hindus, another in German of the expedition of Nadir Shah to India; a third in Persian about the deeds of the Great Mogul, Alam, and a fourth in French which tells of the incursions of the Afghans and the capture of Delhi, together with a contemporary history of India for the years 1757-64. In linguistics, he wrote a Parsee-Sanscrit lexicon and treatises in Latin on the Parsee language, the pronunciation of Latin, etc., He was held in the highest esteem by the scientific societies of Europe with which he was in communication. During the greater part of his life in India, the struggle was going on between the French and English for the possession of the Peninsula.

Of course he was not alone in India, at that time, for Bertrand tells us in his "Notions sur l'Inde et les missions" (p. 30) that "the Jesuits had a residence at Delhi as late as 1790", but, unfortunately, he could say nothing more about them. It is very likely, however, that when Pombal's agents attempted to crowd the 127 Jesuits who were at work in the various districts of Hindostan into a ship which had accommodations — and such accommodations — for only forty or fifty, many of them had perforce to be left behind,

or perhaps failed to report at the place of embarkation. By keeping out of Goa, they could easily elude the pursuivants. The jungle, for instance, was a convenient hiding place. However, as they received no recruits the work went to pieces when the old heroes died, so that there were, most likely, no Jesuits there at the beginning of the nineteenth century. It was just at this time, that England took possession of the greater part of Hindostan and, as a consequence, the country was soon swarming with Protestant parsons of every sect, eager to fill their depleted ranks with new converts from the East.

Marshall had been employed to report on their success, but as every one knows, the investigation brought him to the Church. His researches furnish very reliable and interesting information about the conditions prevailing in those parts among the old proselytes of the Jesuits. Quoting from the "Madras Directory" of 1857, he shows that in the Missions of Madura, founded by de Nobili, there were still 150,000 Catholics, and in Verapoli as many as 300,000, with an accession of 1000 converts from Mohammedanism every year. Nor were these Hindus merely nominal Christians. Bertrand who knew India thoroughly, writing in 1838, says of the Sanars: "One might almost say that they have not eaten of the tree of knowledge of good and evil with Adam, and that they were created in the days of original innocence. Among these Hindus there are numbers who when asked whether they commit this or that sin, answer: 'Formerly I did, but that is many years ago. I told it to the Father, and he forbade me to do it. Since then I have not committed it.' We reckon more than 7000 Christians of this caste." Father Garnier, S. J. wrote in the same year as follows: "The Christians of this country are, in general, well disposed and strongly

attached to the Faith. The usages introduced among them by the Jesuits still subsist; morning prayer in common, an hour before sunrise; evening prayer with spiritual reading; catechism for the children every day given by a catechist; Mass on Sunday in the chapel. But in spite of these excellent practices there still remains much ignorance and superstition, and we shall have a good deal to do to form them into a people of true Christians before we turn our attention to the pagans. We shall do that when we are more numerous."

Of course these testimonies of Jesuits may be rejected by some people, but the Protestant missionaries in Hindostan, at that time, leave no room for doubt about the actual conditions. Buchanan, for instance, who was particularly conspicuous among his fellows and was greatly extolled in England says: "There are in India members of the Church of Rome who deserve the affection and respect of all good men. From Cape Commorin to Cochin, there are about one hundred churches on the seashore alone. Before each is a lofty cross which like the church itself is seen from a great distance. At Jaffna, on Sundays, about a thousand or twelve hundred people attend church and on feast days three thousand and upward. At Manaar they are all Romish Christians. At Tutycorin, the whole of the tribe, without exception, are Christians in the Romish Communion. Before they hoist sail to go out to sea, a number of boatmen all join in prayer to God for protection. Every man at his post, with the rope in his hands, pronounces the prayer."

One of these parsons who bore the very inappropriate name of Joseph Mullens and whose writing is usually a shriek against the Church says that "in 1854, the Jesuit and Roman Catholic missions are spread very widely through the Madras Presidency. At Pubna there is a population of 13,000 souls. It is all due to

the Catholic missionaries. I allow that they dress simply, eat plainly and have no luxuries at home; they travel much; are greatly exposed; live poorly, and toil hard, and I have heard of a bishop living in a cave on fifty rupees a month, and devoutly attending the sick when friends and relatives had fled from fear. But all that is much easier on the principles of a Jesuit who is supported by motives of self-righteousness than it is to be a faithful minister on the principles of the New Testament."

The bloody persecution of 1805 in China showed how fervent and strong those Christians were in their faith. Very few apostatized, though new and terrible punishments were inflicted on them. Dr. Wells Williams, a Protestant agent in China, says that "many of them exhibited the greatest constancy in their profession, suffering persecution, torture, banishment and death, rather than deny their faith, though every inducement of prevarication and mental reservation was held out to them by the magistrates, in order to avoid the necessity of proceeding to extreme measures." It came to an end only when it was discovered that Christianity had even entered the royal family, and that the judges were sometimes trying their own immediate relatives. In 1815, however, the very year that the Protestant missionaries arrived in China the persecution broke out again. Bishop Dufresse was one of the victims, and when the day of execution arrived he with thirty-two other martyrs ascended the scaffold. In 1818 many were sent to the wastes of Tatar, and 1823 when pardon was offered to all who would renounce their faith, after suffering in the desert for five years only five proved recreant. In the midst of all this storm one of the missionaries reported that he had baptized one hundred and six adults.

That a great many Chinese had remained faithful Catholics during the long period which had elapsed after the Suppression was manifested by a notable event recorded by Brou in "*Les Jésuites Missionnaires*."

"On November 1, 1903," he writes "a funeral ceremony took place in Zikawei, a town situated about six miles from Shanghai. It was more like the triumph of a great hero than an occasion of mourning. The people were in a state of great enthusiasm about it, and assembled in immense throngs around the tomb of the illustrious personage whose glories were being celebrated. The object of these honors was Paul Zi or Sin, a literary celebrity in his day, the prime minister of an emperor in the long past, and one of the first converts of the famous Father Ricci, whom he had aided with lavish generosity in building churches and in establishing the Faith in the neighborhood of Shanghai.

"The celebration of 1903 was the third centenary of his baptism, and all his relations or descendants who were very numerous, had gathered at Zikawei for the occasion. Among them, the Fathers discovered a great number of Christians who had remained true to the teachings of the Church during those 300 years; and there were many others throughout the country who resembled the Zi family in this particular. In Paul's district, that is in the neighborhood of Shanghai, there were, 60 years after the baptism of the great man, as many as 40,000 Christians, and in 1683 the number had risen to 800,000, but a century later the persecutions had cut them down to 30,000 though doubtless there were many who had succeeded in concealing themselves."

With Cochin the Jesuits never had anything to do, except that their great hero, de Rhodes, was its first

successful missionary in former days. It was at his suggestion that the Society of the Missions Etrangères was founded and took up the work which the Jesuits were unable to carry on alone.

About Corea, Marshall furnishes us with two very interesting facts. The first is that England had the honor of giving a martyr to Corea, the English Jesuit, Thomas King, who died there in 1788, that is fifteen years after the Suppression. Unfortunately the name "King" does not appear in Foley's "Records."

The second is vouched for by the "Annales" (p. 190) which relate that a French priest, known as M. de Maistre, had for ten years vainly endeavored to enter the forbidden kingdom and had spent 60,000 francs in roaming around its impenetrable frontier. He assumed all sorts of disguises, faced every kind of danger in his journeys from the ports of China to the deserts of Leao-tong, asking alternately the Chinese junks and the French ships to put him ashore somewhere on the coast. Death was so evidently to be the result of his enterprise that the most courageous seaman refused to help him. It required the zeal of an apostle to comprehend this heroism and to second its endeavors. Father Hélot, being a priest, understood what the Cross required of him, and as a member of a society whose tradition is that they have never been baffled by any difficulties or perils, felt himself at the post where his Company desired him to be. The Jesuit becomes the pilot of a battered ship, safely conducts his intrepid passenger to an unknown land, and having deposited him on the shore, looked after him for a while and returned to his neophytes with the consoling satisfaction of having exposed his life for a mission that was not his own.

From the Catalogues of the Society, we find that Louis Hélot was born on January 29, 1816. He was

a novice at St. Acheul, in 1835, and in the same house there happened to be a certain Isidore Daubresse, not a novice, however, but a theologian who was well-known later on in New York. The master of novices was Ambrose Rubillon who was subsequently assistant of the General for France. By 1850 Hélot was in China and spent the rest of his life hunting after souls in the region of Nankin. He died sometime after 1864. De Maistre succeeded in entering the country and we find him waiting one Good Friday night to welcome the first bishop who had three priests with him, one of whom was a Jesuit.

Before the re-establishment the few Jesuits in White Russia had kept up the missionary traditions of the Society. Their missions extended all along the Volga and they were at Odessa in 1800. In 1801, thanks to the Emperor Paul's intercession, they had returned to their ancient posts on the *Ægean* Islands, which were in the dominions of the Grand Turk; by 1806 they had reached Astrakhan; and in 1810 were in the Caucasus. Before Father Grassi came to America, he was studying in St. Petersburg to prepare himself for the missions of Astrakhan.

In America, in spite of the Suppression, the work of the old Jesuits did not fail to leave its traces. Thus in Brazil where Nobrega and Anchieta once labored, over 800,000 domesticated Indians now represent the fruit of their toil. Deprived during sixty years of their fathers and guides and too often scandalized by men who are Christians only in name, the native races have not only preserved the Faith through all their sorrows and trials, but every where rejected the bribes and promises of heresy. In that vast region, which stretches from the mouth of the San Francisco to the Isthmus of Panama, watered by the mightiest rivers of our globe, and including the district of the Amazon

with its 45,000 miles of navigable water communication, "the natives who still find shelter in its forests or guide their barks over its myriad streams," says a Protestant writer, "push their profession of the Catholic religion even to the point of fanaticism."

The Paraguayans of course could be counted upon not to forget their fathers in Christ. Both Sir Woodbine Parish and d'Orbigny testify that the effects of the preponderating influence of the monastic establishments are still visible in the habits of the generality of the people. One thing is certain, they say, and ought to be declared to the praise of the Fathers, that since their expulsion the material prosperity of Paraguay has diminished; many lands formerly cultivated have ceased to be so; many localities formerly inhabited present at this day only ruins. What ought to be confessed is this — that they knew how to engrave with such power, on their hearts, reverence for authority that even to this very hour the tribes of Paraguay beyond all those who inhabit this portion of America are the most gentle and the most submissive to the dictates of duty.

In "La Compañía de Jesús en las Republicas del Sur de America," Father Hernández tells us that there were three former Jesuits in Chile at the beginning of the nineteenth century: Father Caldera, Vildaurre and Carvajal. The first two died respectively in 1818 and 1822, the date of Carvajal's demise is not known, nor is there any information available as to whether or not they ever re-entered the Society. In the old Province of Paraguay, there was a Father Villafañe who was seventy-four years old in 1814. Hearing of the re-establishment, he wrote to the Pope asking to renew his vows when "in danger of death." The request, of course, was granted but he continued to live till the year 1830. Whether he waited till then

to renew his vows has not been found out. In that same year there died in Buenos Aires an Irish Jesuit named Patrick Moran. His name is inscribed not only on the headstone over his remains, in the Recoleta graveyard, but on a slab inserted in the wall of the church. He was probably a chaplain in some distinguished family or what was more likely exercising his ministry in the Irish colony of that place.

Coming to the northern part of the hemisphere we are told by Mr. Russell Bartlett that the Yaqui Indians of Sonora, the fishermen and pearl divers of California are invariably honest, faithful and industrious. They were among the first to be converted by the Jesuits. Originally extremely warlike, their savage nature was completely subdued on being converted to Christianity, and they became the most docile and tractable of people. They are now very populous in the southern part of Sonora.

Anyone who has visited the Abenakis at Old Town in Maine, or La Jeune Lorette in Quebec, or Caughnawaga on the St. Lawrence, or the Indian settlements at Wekwemikong and Killarney on Lake Huron will testify to the excellent results of the teachings implanted in their hearts by the old Jesuit missionaries who reclaimed them from savagery.

A most remarkable example of this fidelity to their former teachers was afforded by the Indians of Caughnawaga. They were mostly Iroquois from New York who after their conversion to the Faith were sent or went, of their own accord, to the Christian village that was assigned to them above Montreal. Long after the Suppression of the Society, namely in the first third of the nineteenth century, a party of these Indians headed by two chiefs with the significant names of Ignace and François Régis tramped almost completely across the continent, and without the aid

of a priest, for none could be got, converted an entire tribe to Christianity and did it in such wonderful fashion that the first white men who visited these converts were amazed at the purity, honesty, self-restraint and piety that reigned in the tribe. Over and over again, Ignace travelled down to St. Louis, thus making a journey of two thousand miles each time to beg for a Black Robe from the poor missionary bishop who had none to give him. The devoted Ignace, at last, lost his life in pursuance of his apostolic purpose. He fell among hostile Indians, and though he might have escaped, for he was dressed as a white man, he confessed himself an Iroquois and died with his people.

Father Fortis, the first General after the re-establishment of the Society, was rather averse to any missionary enterprise for the time being, because he judged that he had not as yet any available men for such perilous work. Father Roothaan, his immediate successor, was of a different opinion, and when in 1833, he appealed for missionaries the response was immediate. Hence Bengal was begun in 1834; Madura, Argentina and Paraguay in 1836, and the Rocky Mountains and China in 1840. In 1852 at the request of Napoleon III the penal colony of French Guinea was accepted as were the offers of Fernando Po in Africa and the Philippines from Queen Isabella of Spain.

The Spanish missions in Latin America were the least successful of any in the Society. The Fathers were debarred from any communication with the native tribes, even those formerly Christianized and civilized by them, or if permission were granted it was soon under some frivolous pretext or other rescinded, as we have mentioned above.

The Belgian Jesuits went to Guatemala in 1843, but only after considerable trouble was their existence assured by a government Act, in 1851. In 1871,

however, they were expelled and withdrew to Nicaragua, from which they were driven in 1884. The Brazilian Mission was inaugurated by the Jesuits whom Rosas had exiled from Argentina. They were acceptable because priests were needed in the devastated Province of Rio Grande do Sul, which had been the theatre of an unsuccessful war of independence. Of course, the usual government methods in vogue in that part of the world were resorted to.

The suppression of the Society wrought havoc in the Philippines, and we are told that in 1836 as many as 6000 people were carried off into slavery by Mohammedan pirates, a disaster that would have probably been prevented had the missionaries been left there. They would have made soldiers out of the natives as they did in Paraguay. It was only in 1859 that they returned to that field of work. They resumed their educational labors in Manila and at the same time evangelized Mindanao with wonderful success. In 1881 there were on that island 194,134 Christians and in 1893, 302,107. Inside of thirty-six years, the Fathers had brought 57,000 Filipinos to the Faith and established them in Reductions as in Paraguay. Great success was also had with the Moros, who were grouped together in three distinct villages. The Spanish War brought its disturbances, but little by little the Jesuits recovered what they had lost and there are at present 162 members of the province of Aragon at work in the Islands.

In the United States, the native races have largely disappeared except in the very far West. With the remnants, the Jesuits are, of course, concerned, and perhaps the most reliable official estimate of the success they have achieved was expressed by Senator Vest during the discussion of the Indian Appropriation Bill before the United States Senate in 1900:

"I was raised a Protestant," he said; "I expect to die one. I was never in a Catholic church in my life, and I have not the slightest sympathy with many of its dogmas; but above all I have no respect for the insane fear that the Catholic Church is about to overturn this Government. I should be ashamed to call myself an American if I indulged in any such ignorant belief. I said that I was a Protestant. I was reared in the Scotch Presbyterian Church; my father was an elder in it and my earliest impressions were that the Jesuits had horns and hoofs and tails, and that there was a faint tinge of sulphur in the circumambient air whenever one of them crossed your path. Some years ago I was assigned by the Senate to examine the Indian schools in Wyoming and Montana. I visited every one of them. I wish to say now what I have said before in the Senate and it is not the popular side of the question by any means, that I did not see in all my journey a single school that was doing any educational work worthy of the name educational work, unless it was under the control of the Jesuits. I did not see a single Government school, especially day schools where there was any work done at all. The Jesuits have elevated the Indian wherever they have been allowed to do so without the interference of bigotry and fanaticism and the cowardice of politicians. They have made him a Christian, have made him a workman able to support himself and those dependent on him. Go to the Flathead Reservation in Montana, and look at the work of the Jesuits and what do you find? Comfortable dwellings, herds of cattle and horses, self-respecting Indians. I am not afraid to say this, because I speak from personal observation, and no man ever went among these Indians with more intense prejudice than I had when I left the city of Washington to perform that duty.

Every dollar you give to the Government day schools might as well be thrown into the Potomac under a ton of lead." (Congressional Records, Apl. 7, 1900, p. 7. 4120.)

The most conspicuous of the missionaries among the North American Indians is Father Peter de Smet. He was born in Dendermonde on the Scheldt, and was twelve years old when the booming of the cannons of Waterloo startled the little town. He came out to Maryland in 1821 and after remaining for a short time at Whitemarsh in the log cabin which then sheltered the novices of the Province of Maryland, set out on foot with a party of young Jesuits for the then Wild West. They walked from Whitemarsh to Wheeling, a distance of 400 miles, and then went in flat boats down the Ohio to Shawneetown and from there proceeded again on foot to St. Louis. It was a journey of a month and a half.

His first work was among the Pottawotamis, and then he was sent to the wonderful Flatheads, whom the Iroquois from Caughnawaga had converted. From that time forward his life was like a changing panorama. In the story, there are Indians of every kind who come before us. Gros Ventres and Flatheads and Pottawotamis, and Pend d'Oreilles and Sioux; their incantations and cannibalism and dances and massacres and disgusting feasts are described; there are scenes in the Bad Lands and mountains and forests; there are tempests in the mid-Pacific and more alarming calms; there are councils with Indian chiefs, and interviews with Popes and presidents and kings and ambassadors and archbishops and great statesmen and Mormon leaders, always and exclusively in the interests of the Church. The great man's life has been written in four volumes by two admiring Protestants, and another biography has lately come from the pen of a

Belgian Jesuit. In them appears an utterance from Archbishop Purcell about the hero, which deserves to be quoted. "Never," he says, "since the days of Xavier, Brébeuf, Marquette and Lalemant has there been a missionary more clearly pointed out and called than Father de Smet." Thurlow Weed, one of the most conspicuous American statesmen of the day, said of him: "No white man knows the Indians as Father de Smet nor has any man their confidence to the same degree." Thomas H. Benton wrote to him in 1852: "You can do more for the welfare of the Indians in keeping them at peace and friendship with the United States than an army with banners."

Again and again he was sent by the government to pacify the Indians. His mission in 1868 was particularly notable. Sitting Bull was on the warpath and was devastating the whole regions of the Upper Missouri and Yellowstone. They were called for a parley, and de Smet went out alone among the painted warriors. He held a banner of the Blessed Virgin in his hand and pleaded so earnestly with them to forget the past, that they went down into the very midst of the United States troops and signed the treaty of peace that brought 50,000 Indians to continue their allegiance to the government. De Smet in his journeys had crossed the ocean nineteen times and had travelled 180,000 miles by sailing vessels, river barges, canoes, dogsleds, snow shoes, wagons, or on horseback or on foot. "We shall never forget," said General Stanley of the United States Army — and this eulogy of the great man will suffice — "nor shall we ever cease to admire the disinterested devotion of Reverend Father de Smet who at the age of sixty-eight years did not hesitate, in the midst of the summer heat, to undertake a long and perilous journey across the burning plains, destitute of trees and even of grass, having none but

corrupted and unwholesome water, constantly exposed to scalping by Indians, and this without seeking honor or remuneration of any sort but solely to arrest the shedding of blood, and save, if it might be, some lives and preserve some habitations."

In Canada, the Indian reservation of La Jeune Lorette, which was established in the early days by Father Chaumonot, is now directed by the secular clergy of Quebec. The Caughnawaga settlement near Montreal was, of course, lost to the Society at the time of the Suppression, but of late years has been restored to its founders. The Canadian Jesuits also look after the Indians of Lakes Huron and Superior. Their latest undertaking is in Alaska which began by a tragedy.

The saintly Bishop Charles John Seghers, who was coadjutor to the Bishop of Oregon, had himself transferred to the See of Vancouver in order to devote his life to the savages of Alaska. In 1886 when he asked the Jesuits to come to his assistance, Fathers Tosi and Robaut were assigned to the work. In July, the bishop, the two Jesuits and a hired man started over the Chilcoot Pass for the headwaters of the Yukon. It was decided that the two Jesuits should spend the winter at the mouth of the Stewart River, while the Bishop with his man hastened to a distant post to forestall the members of a sect, who contemplated establishing a post at the same place. During the terrible 1,100 mile journey the servant became insane and in the dead of night killed the bishop. The result was that new arrangements had to be made and Father Tosi was made prefect Apostolic in 1894. His health soon gave way under the terrible privations of the mission and he died in 1898, although only fifty-one years of age. He was succeeded by Father René of the Society who resigned in 1904, and the present incumbent Father Crimont, S. J., took his place.

The condition of Alaska has greatly changed since the advent of the missionaries. The discovery of placer gold deposits with the influx of miners robbed a portion of Alaska of its primitive isolation. The invading whites had to be looked after, and hence there are resident Jesuit priests at Juneau, Douglas, Fairbanks, Nome, Skagway, St. Michael and Seward. A great number of posts are attended to from these centres. The Ten'a Indians and Esquimaux are the only natives whom the missionaries have been able to evangelize thus far. There is a training-school for them at Koserefsky, where the boys are taught gardening, carpentry and smithing of various kinds, and the girls are instructed in cooking, sewing and other household arts. This work is particularly trying not only because of the bodily suffering it entails, but because of the awful monotony and isolation of those desolate arctic regions. Some idea of it may be gathered from a few extracts taken from a letter of one of the missionaries. It is dated May 29, 1916.

"The Skúlarak district of 15,000 square miles, depending on St. Mary's Mission," says the writer, "is as large as a diocese. It has seventy or eighty villages. The whole country along the coast is a vast swamp covered with a net work of rivers, sloughs, lakes and ponds. There is only one inhabitant to every ten or twelve square miles. There is no question of roads except in winter and then as everything is deep in snow, it is impossible to tell whether one is going over land or lake or river. When we started the thermometer registered 28° below zero, Fahrenheit. We had nine dogs; but two were knocked out shortly after starting. Eleven hours travelling brought us to our first cabins. We rose next morning at five, said Mass on an improvised altar and set out southward. At noon we stopped for lunch, which consisted of frozen

bread and some tea from our thermo bottle. It was only at seven o'clock that we reached a little 'village' of three houses at the foot of the Kusilwak Mountains, which are two or three thousand feet high. They served as a guide to direct our course." At another stage of the journey he writes: "At sundown as we lost all hope of reaching any village we made for a faraway clump of brushwood intending to pass the night there. It is full moon and its rays light up an immaculate white landscape, there is a bright cloudless sky, and everything is so still that you cannot even breathe without a plainly audible sound."

What kind of people was he pursuing? Not very interesting in any way. "I came upon a new style of native dwelling, a low-roofed miserable hovel about twelve feet square; in the centre, a pit, about two and a half feet deep, was the sink and dumping ground for the refuse of the house. There we had to descend if we wanted the privilege of standing erect. That is where I placed myself to perform a baptism of the latest arrival of the family whom the mother held on her lap squatted on the higher ground which served as a bed. The habits of the natives cannot be described." "Our dogs were so exhausted," he says in the course of his narrative, "that they lay down at once without waiting to have their harness taken off. We fed them their ration of dry fish, they curled up in the snow and went to sleep. As for ourselves we tried to build a fire but could not succeed in boiling enough of melted snow for even a cup of tea; a box of sardines, the contents of which were so frozen that I had to chop them up with the prong of a fork constituted my royal supper. A hole was soon dug in the snow, by using the snow shoes for a shovel and a few sticks thrown in to prevent direct contact with the snow. I opened my bag of blankets, put on my fur parkey and tried

to keep the blankets around me to keep from freezing. After a couple of hours I felt my limbs getting numb, and I was compelled to crawl out and look around for a hard mound of snow where I began to execute a dance that would baffle the best orchestra. I jiggled and clogged around for fifteen or twenty minutes, and feeling I was alive again sought my blankets once more, but the cold was too intense and I could only say a few prayers and make a peaceful application of the meditation 'de propriis peccatis.'

"Another time, after fruitlessly scanning the horizon for a sign of a village, we found ourselves compelled to pass the night in the open air. This time I constructed a scientific Pullman berth for myself. Selecting the leeward side of an ice block, I dug a trench in the snow, using the fire-pan as a shovel. I hewed out the pillow at the head and made the grave (indeed it looked like one) about two feet wide and two deep and my exact length. Stretching my cassock over it, with the snow shoes as a supporting rack, I crawled into it and passed a tolerably comfortable night, though I awoke dozens of times from the violent coughing that had stuck to me since my stay in Tumna. So it went on till April 8. We had been three weeks on the road. Never had the trip to Tumna lasted so long. This was due to the fact that the dogs were exhausted and we had to walk back for about 250 miles in the snow."

The missionaries of the old Society would recognize this light hearted modern American apostle as their brother.

Another example in a region which is the very opposite of Alaska will convince the skeptic that the modern Jesuit retains the old heroic spirit of the missions. This time we are in the deadly swamps and forests of British Honduras and the apostle there

is Father William Stanton of the Missouri province. As a scholastic he was teaching the dark skinned boys of Belize and incidentally gathering numberless specimens of tropical flora and fauna for the Smithsonian Institute in Washington. From there he went to the other end of the earth and was put at scientific work in the Observatory at Manila. He was the first American priest ordained in the Philippines, and his initial ministerial work was to attend to the American soldiers, who were dying by scores of cholera. After that we find him again in Honduras, no longer in college but in the bush with about 800 Maya Indians, whose language he did not know but soon learned. He was still a naturalist but first of all he was absorbed in the care of the lazy and degraded Indians. His hut was made of sticks plastered with mud and thatched with palm leaves and he was all alone.

"Roads! Roads!" he writes, "they are simply unspeakable. It's only a little over nine miles from Benque Viejo to Cayo but it took me five hours to do it on horseback. Rain and the darkness caught me. It was so dark I could not see my horse's head but my Angel Guardian brought me through all right. . . . The only beasts that bother me are the garrapatas (ticks). I have to spend from an hour and a half to two hours picking them out of my flesh and my whole body is thickly peppered with blotchy sores where they have left their mark. But one can't expect to have everything his own way in this life even in the paradise of Benque. By the way, before I forget, would you try to send me a wash basin or bowl of glazed metal. I have nothing but the huge tin dishpan of the kitchen to wash my face in. It's a little inconvenient to scour the grease out every time I want to wash and I don't want to fall into real Spanish *costumbres*." His table was a packing case, his chair a box of

tinned goods, his bed four ropes and a mat woven of palm leaves. He had one cup, plate and saucer.

"I have forty stations to get around to, and I haven't a decent crucifix, or ciborium, and only one chalice. I am not squealing for my house but for the Lord's. My good little mud house is a palace, even if the pigs and goats of the village do break in now and then to make a meal off one's old boots or the scabbard of one's machete. My bush church is fine; same architecture as my house, only larger. In church, the men stand around the walls, while the women and children squat on the clay floor and the babies roll all over, garbed only in angelic innocence."

Of one of his journeys he writes: "I have just returned from a river trip, after being away from home thirty-one days moving about from place to place among my scattered people on the river banks and in the bush. My health was good until last week when I got a little stroke from the heat, followed by several days' fever which put me on my back for four days, but I am now myself again. Fortunately I had only three more days' journey, and with the help of my two faithful Indians I arrived safely at Benque." These "three days," though he does not say so, were days of torture, and his Indians wondered if they could get him back alive. "I am now back as far as Cayo, arriving at 1.30 this morning. Everything is flooded with mud and water. I must get a horse and get out to Benque today, as I hear Father Henneman is down with fever. I have ten miles more to make, and over a terrible road through the bush, with the horse up to his belly in mud and water most of the time; but with the Lord's help I hope to be safe at home before night. I have been away only a week, having made some hundred and sixty miles on horseback, the whole of it through a dense jungle. I had to cut

my way through with my machete, for the rank vegetation and hanging lianas completely closed the narrow trail."

He had gone out to visit a village and crossed a ford on the way. The river was high and the current strong. His horse was swept off his feet and Father Stanton slipped out of his saddle and swam beside the animal. Some quarter of a mile below there was a dangerous fall in the river, but they managed to reach the bank a hundred feet above the fall. He caught hold of a branch, but it broke and he was swept down the stream. With a prayer to his Guardian Angel he struck out for the deepest water and went over the fall. Some Indians near the bank saw the bearded white man go over the roaring cataract and they thought he was a wizard, but he went safely through, and then with long powerful strokes (he was a marvellous swimmer) he made for the bank. Then waving his hand to the startled Indians, he cut his way with his machete through the bush to look for his horse. Another time we find him returning after what he calls a "stiff trip," soaking wet all the time, for he had to swim across a swift river with boots and clothes on, he was all day in the saddle, was caught one night in the jungle in a swamp, pitch dark, knee deep in the mud — "Clouds of mosquitos and swarms of fiery ants had taken their fill of me," he writes, "while the blood sucking vampire bats lapped my poor horse. We got out all right and I had the consolation of being told by an Indian that three big tigers (jaguars) had been killed near the place last month."

On April 13, 1909, he says: "Just at present I am flat on my back with an attack of something, apparently acute articular rheumatism." He felt it, the first time while he was working in the garden. "I simply squirmed on the ground and screeched like a wild

Indian." And yet he starts off to Belize on horseback to see the doctor, which meant a distant journey of four days, and he had to sleep in the bush one night. From Belize he returned by water in a "pitpan," a freight boat for shallow rivers that can easily upset in the slightest current. That meant eight weary days without room even to stretch himself out at night; with no awning in the day to shield him from the sun and frequently drenched by torrential rains. In September he is following his horse through the mud of the jungle. In October he was sent for again by the doctor at Belize, and returns a second time to his mission which meant eight days in the forest alone.

Finally, Father Stanton was ordered home to St. Louis, and it was found that his whole body was ringed around with a monstrous growth of cancer. He died in intense agony, but never spoke of his sufferings. In his delirium he was talking about Honduras. Only once he said "I am so long a-dying." He finally expired on March 10, 1910. He had just completed his fortieth year, but his missionary work was equal to anything in the old Society.

When the Jesuits resumed work in China in 1841 they found that all over the country there were great numbers of natives who had kept the Faith in spite of the bitter persecutions to which they had been subjected during the absence of the missionaries. The Province of Kiang-nan, the capital of which is Nankin, and the city where Ricci began his apostolic labors, welcomed back the great man's brethren.

Kiang-nan is a territory half the size of France. In the west and south-west it is hilly, but the rest of it is an immense plain watered by the Yang-tse-Kiang and by countless lakes, streams and canals. It is marvellously fertile and furnishes a double crop every year. The rivers swarm with fish, and the

land with human beings. In it are many large cities such as Shanghai with its 650,000 inhabitants; Tchen-Kiang with 170,000, Odi-si with 200,000 and so on. Nankin is the residence of the viceroy, and was formerly the "Capital of the south," and the rival of Peking, but later it had only 130,000 people within its walls. At present, however, it is reviving and is credited with three or four hundred thousand inhabitants. Before the Jesuits arrived, the country had been cared for by other religious orders, chiefly the Lazarists and the Fathers of the Missions Etrangères.

In the neighborhood of Shanghai, there were 48,000 Catholic Chinese who dated back through their ancestors to the time of the Jesuit missionaries of the seventeenth century. Perhaps four thousand more might have been found in the rest of the province, but they were submerged in the mass of 45,000,000 idolaters. The outlook on the whole was consoling, for the vicar Apostolic, Mgr. de Besi, had founded a seminary, which before 1907 furnished more than one hundred native priests. The work of the Holy Childhood was enthusiastically carried on, with the result that in the years 1847-48, 60,963 names appear on the baptismal registers. In 1849 the Jesuits had establishments at Nankin, Ousi and along the Grand Canal. That year, however, was made gloomy by floods, famine and sickness. Nevertheless the trials had the good result of compelling the erection of orphanages where the Faith could be taught without difficulty. In 1852 the revolt against the Manchu dynasty broke out, and in 1853 Nankin and Shanghai were sacked. Everything Christian disappeared in the general carnage; but in 1855 the imperial troops with the aid of the French Admiral Laguerre entered Shanghai, but Nankin and the provinces remained in the hands of the rebels.

Certain ecclesiastical changes also occurred at that time. Peking and Nankin disappeared as dioceses, and the province of Kiang-nan became a vicariate Apostolic, whose administration was entrusted to the Jesuits of Paris under Mgr. Borgniet. He was appointed in 1856. The vicariate of South-Eastern Tche-ly was given to the province of Champagne and Mgr. Languillat began his work there with three Fathers and 9,475 old Christians, the descendants of the neophytes of Peking.

In 1860 the Chinese war broke out and the Taipings availed themselves of it for another rising. The English and French, who were fighting the emperor, held different opinions about what to do with the rebels, and finally contented themselves with defending Shanghai; leaving the rest of the country to be ravaged at will. Father Massa was thrown into prison and was about to be executed, but contrived to make his escape. His brother Louis, however, was put to death at Tsai-kia-ouan, along with a crowd of orphans whom he was trying to protect. In 1861 Father Vuillaume was killed at Pou-tong and others were robbed, taken prisoners and ill-treated. In 1862 an epidemic of cholera broke out in the province and lasted two years; the vicar Apostolic, Mgr. Borgniet, sixteen religious and four hundred of the faithful succumbed to the pestilence. In the following year six more Jesuits died. At this time General Gordon was beginning his great career. He was then only a major but he reorganized the imperial army, crushed the rebels and took Nankin. This gave a breathing spell to the missionaries; but in 1868, the Taipings were out again, under another name, and anarchy reigned for an entire year.

In the mean time the cities of Shanghai and Zikawei had relatively little to suffer, and the end of the war

gave the missionaries the right to build churches, to exercise the ministry everywhere, and even to be compensated for the destruction of their property. But the rights were merely on paper, and fourteen or fifteen years of quarrels with every little mandarin in the country followed. Nevertheless the work went on. At Zikawei, for instance, schools were established, a printing-establishment inaugurated, and in 1872 the observatory which was soon to be famous in all the Orient was begun. Progress was also made at Shanghai. Of course the usual burnings and plunderings, with occasional massacre of groups of Christians continued, but not much attention was paid to these disturbances until 1878, when the Church at Nankin was set on fire, and Sisters of Charity, priests, and Christians in general, among whom was the French consul, were all ruthlessly murdered. The imperial government then took cognizance of the outbreak, and eleven alleged culprits were put to death. That helped to calm the mob, and evangelical work was resumed, so that Kiang-nan, which had 70,685 Christians in 1866 counted over 100,000 in 1882. In the year 1900 there were 124,000 of whom 55,171 were adults. There were also 50,000 catechumens preparing for baptism. The number of priests had grown to 159, of whom 42 were Chinese. The 940 schools had an attendance of 18,563 children

The Boxer uprising was the most formidable trial to which the mission has so far been subjected. It was organized in the court itself by Toan, the emperor's uncle, General Tong-Fou-Siang and the secretary of state, Kangi-i, and its rumblings were heard for years before the actual outbreak. In Se-tchouan, a third of the churches were destroyed, villages set on fire, missionaries thrown into prison and many Christians massacred. A priest and his people were burned in

the church at Kouang-toung; and at Hou-pe, another was put to death. These outrages were as yet local, but there was every evidence that a general conspiracy was at work for the expulsion of all foreigners from the empire. Finally the Boxers, or *Grand Sabres*, declared themselves, and by order of the viceroy, Yu-heen, 360 Christian villages were destroyed. That was only a beginning. Tche-ly suffered most. It was the stronghold of the rebels. In the autumn of 1899 there were conflagrations and riots everywhere. In 1900 the northern part of the mission was in flames, and forty-five Christian centres were reduced to ashes, but there were few, if any, apostacies, although thousands were put to death in the most horrible fashion. On June 20 Fathers Isore and Andlauer were murdered at the altar. On July 20 Fathers Mangin and Denn were killed, and on April 26, 1902, after peace had been concluded, Father Lomüller with his catechist and servant suffered death.

In this storm, five missionaries had been killed; Mgr. Henry Bulté died of exhaustion; 5,000 Christians had disappeared from the country; 616 churches had been destroyed along with 381 schools and three colleges. But that the blood of martyrs is the seed of the Church was shown by the fact that there are now more Christians in the district than there were before the persecution. The churches have been rebuilt; priests and catechists are more numerous; the seminary is crowded, and schools and pupils and teachers are at work, as if nothing had happened. The exact figures may be found in Brou's "*Jésuites missionnaires au xix siècle.*" Shanghai and Zikawei form the center of the Vicariate of Kiang-nan. In Shanghai are a cathedral and three parish churches which provide for a Catholic population of 9,724. There are three hospitals; an orphanage with trade

schools; six schools; a home for the aged; conferences of St. Vincent de Paul. At Zikawei there is a scholasticate of the Society; a grand and little seminary; a meteorological and magnetic observatory; a museum of natural history; a college with 266 students, of whom 105 are pagans; a printing-house; a bi-weekly publication, and the beginnings of a university which it is hoped will head off the tendency of the natives to go for an education to Japan or to the Japanese schools founded in China itself.

When Gregory XVI sent the Jesuits to China, it was thought that from there it would be easy for them to go to Japan to resume the work in which they had so distinguished themselves in former times. Eighty years have passed since then, and only lately, a few Jesuits have shown themselves in that country. The Fathers of the Missions Etrangères have occupied the ground and have succeeded in establishing a complete hierarchy of five bishops and have won praise for themselves by their work in missions and parishes, in polemics and conferences. A school has been attempted and an American Jesuit has lately been placed on the staff of the University of Tokio. Only that and nothing more. What the future has in store, who can tell?

It was a happy day for the new Society when in 1841 it was ordered by Gregory XVI to undertake the missions of Hindostan; the country sanctified by the labors of Francis Xavier, de Nobili, de Britto, Criminalli and a host of other saintly missionaries. No work could be more acceptable. The chief obstacle in the way of success was the protectorate which Portugal exercised over the churches of the Orient. In Catholic times its kings had the right not only to nominate all the bishops of the East, but to legislate on almost the entire ecclesiastical procedure within its

dominions. Not even a sacristan could be sent to the Indies without the official approval of the Portuguese government. Such a state of things was bad enough in Catholic times, but when the politics of Portugal were in the hands of infidels and enemies of the Church, it could not possibly be tolerated, no matter how persistent was the claim that the right still adhered to the crown. Another abnormality in the pretence was that the country no longer belonged to Portugal but was to a very great extent English and hence if there were to be any dictation it should come from the government of that country.

The first act of the Pope was to create a number of vicars Apostolic who were to be independent of the Archbishop of Goa. This started a war which lasted sixty years. It was called the Goanese schism, or the fight of the double jurisdiction. The vicar Apostolic of the Calcutta district was Robert St. Leger, an Irish Jesuit, who came to India with five members of the Society after his appointment on 15 April, 1834. St. Leger's jurisdiction was disputed by a number of the adherents of Goa and he retired in December, 1838. The Jesuits with him had begun a college, which was enthusiastically supported by his successor, Bishop Jean-Louis Taberd. Unfortunately he died suddenly in 1840, and the same encouragement was not given by Dr. Patrick Carew, the third vicar, with the result that the college which had begun to prosper was closed. In 1846 the Jesuits left Calcutta, but in 1860 they were recalled by Mgr. Oliffe, the successor of Dr. Carew.

The missionaries came under the leadership of Father Depelchin, who when he had finished his work in Calcutta was later to add to his glory by founding the mission of the Zambesi in Africa. They found everything in ruins. Out of a population of 2,300,000 in

the city and suburbs, there were no more than seven or eight thousand Catholics, many of whom were Tamouls from Madras. Only a few of the faithful were in easy circumstances and their influence in the city amounted to nothing. There was no help for it, therefore, but to resuscitate the College of St. Francis Xavier, which had been suppressed fourteen years before. It had no furniture and its library consisted of a few books with the covers off. The college was opened nevertheless and had, on the first day, eighty students on the benches. When Bishop Oliffe died there was a dreadful possibility of the appointment of a Goanese bishop, which, for the Jesuits, meant packing up a second time and leaving Calcutta. An appeal was therefore made to Rome and Father Auguste Van Heule was named, but he died in 1865 shortly after his arrival, and in 1867, Bishop Walter Steins was called over from Bombay to take his place. By this time the college had 350 students; a new building and another situation were imperative, but Depelchin was equal to the task, and before he left Calcutta for Africa he had 500 students on the roster.

The initial work of the missionaries was the development of the colleges but they subsequently addressed themselves to the evangelization of the whole population of the city and suburbs, and to-day they have six parishes with a population of 13,000 souls, who are provided with schools, hospitals, asylums and the like. The native population, the Bengalis as they are called, were found to be hopeless. Contact with the whites has made them skeptical in religion, and morally worse than they had been originally. The only Christian Hindoos in Calcutta are Tamouls from the South.

Not finding the Bengalis apt for evangelization, they sought out their countrymen, the Ourias in the

Delta of the Ganges. Their home had the unhappy distinction of being called "the famine district," the dreadful calamity being caused either by too much water or by none. In 1866 there was a drought that withered all the crops, and then came inundations that covered 68,000 acres of land, swept away hundreds of villages, and diminished the population by half a million. Orphans, of course, abounded, and in 1868 an asylum was built for them in Balasore, which served also as an evangelical centre for missionary expeditions into the interior. But this venture was not very successful, for only about 1,600 conversions resulted after years of hard labor. The Ourias, it was found, had all the bad qualities of their friends the Bengalis. Perhaps also the movement was halted because their territory was a sort of Holy Land for Hindooism. Every year 500,000 pilgrims arrived there to pray at the shrine of Vishnu, and idolatry of all kinds, from the bloody ancestral fetichism to the refined cult of the Vedas and undiluted Brahmanism, took root and flourished there. Hence a mission was begun among the Orissas still further south.

Better than anywhere else one can see at close range among the Ourias how formidable are the moral, intellectual, social and historical obstacles that oppose the progress of Christianity in Hindostan. To add to the difficulty, Protestantism with its jumble of sects had established itself there and claimed at this time 15,000 adherents. But when cholera swept over the land in 1868, the Protestant missionaries fled and many of the native converts came over to the priests who, of course, did not imitate their non-Catholic rivals in deserting their charges. Father Goffinet especially distinguished himself in this instance, going everywhere in his narrow canoe and lavishing spiritual and corporal aid on the victims. In 1873 he was joined by Father

Delplace, who went still nearer the sea. Others followed, lived in the huts of the natives, satisfied their hunger with a few handfuls of rice varied by a fish on Sundays to break the monotony of the diet, with the result that, in three years, there were thirty Catholic missions between the Hoogly and the Mutlah with 3,000 converts in what had been previously a stronghold of Hindoo Protestantism.

In the same year, Father Schoff went north of Calcutta to Bardwan — “The Garden of Western Bengal.” He kept away from the rich, and devoted himself to the dregs of the populace. Over and over again the superiors doubted if it were worth while, but to-day the Haris, who were previously so degraded, live in pretty villages, and the order, piety and honesty for which they are noted make one forget the ignorance, debauchery and dishonesty of the past. A group of over 5,000 Catholics may be found there at the present time.

In these parts, the caste system prevails in all its vigors but if you go still further west into the heart of the Province of Chota-Nagpur you come upon a half-savage people, the offscouring of humanity who have been driven into the hills and forests by the conquering Aryans of the plains. They are the Ouraons of Dravidian origin; small, black as negroes, filthy, often wrapped in cow-dung and tattooed all over the body, but nevertheless light-hearted, robust and proud of their ability to perform hard work. With them also lives a more ancient race known as the Koles: men of broad flat faces which recall the Mongolian type. They are probably the aborigines. Their religion is grossly elementary — a vague adoration of the Supreme Being, superstition and ancestor worship; but with a shade of the pride that characterizes the horrible caste system of the Hindoos. The German Lutherans had

essayed to convert them. Fifty rupees were paid for each adhesion, and fifty ministers devoted themselves to this apostolate. They are credited with having disbursed 3,700,000 francs by the year 1876. Then came the Anglicans who claimed 40,000 of them. In 1869 Father Stockman arrived and opened a mission at Chaibassa. In 1873 he had only a group of thirty converts. Nine years later, he had succeeded in baptising only 273, but by 1885 there were four residences in Chota-Nagpur with one out-mission. Five priests were engaged in the task.

The progress of the work, however, was comparatively slow until the young Father Constant Lievens made himself the champion of the natives in the courts. This gave it a phenomenal impulse. For years, these poor mountaineers had been cruelly exploited by Hindoo traders from Calcutta. As soon as the natives had contrived to cultivate a bit of land they were loaded down with taxes and enforced contributions, haled before the magistrates and flung into jail to rot. Unfortunately the police regulations were all in favor of the aggressors. Hence there were incessant riots and massacres, and when the English authorities tried in good faith to remedy matters, they could find no one among these poor outcasts fit to hold any position of responsibility. The Lutherans presented themselves and promised protection for those who would join the sect, and many went over to them, but the government disapproved of these unworthy tactics, as calculated only to make things worse in the end. It was like the temptation on the mountain.

At this point Father Lievens stepped into the breach. He could speak all the languages: Bengali, Hindoo, Mundari and Ouraon; and he then plunged into a study of the laws and customs of the land; an apparently inextricable maze, but in less than a year he was

master of the whole legal procedure then in force. Thus armed, he appeared in court whenever a victim was arraigned, and almost invariably won a verdict in his favor. His reputation spread, and the victims of the sharks flocked to him from all sides. He argued for all of them, without however, omitting his ministerial occupation of preaching, teaching, composing canticles, helping the needy, and seeking out souls everywhere. He cut out so much work for his associates that his superiors were in a panic. But he succeeded. The native Protestants came over in crowds, and there was a flood tide of conversions to the Faith. It cost him his life, indeed, for he died in 1892, overcome by his labors and privations, but he had started a great movement and two years after his death, the flock had grown from 16,000 to 61,312, with more than 2,566 catechumens preparing for baptism. To-day the district is absolutely unlike its former self. Sacred canticles have taken the place of the old pagan chants and immoral dances are unknown. Even the pagans who are in the majority do not dare to perform certain rites of theirs in public.

In a district of Chota-Nagpur other than that in which Lievens labored, the conversions are still more pronounced. Six missionaries are at work, and their catechumens number more than 25,000. They offered themselves in spite of the fact that the Rajah was in a rage with his subjects about it; beat many of them unmercifully, and flung them into jail. Indeed the English government had to intervene to stop him. If there were a sufficiency of priests, there would be no difficulty in converting the whole countryside. The last accounts available tell us that the inhabitants of fifteen villages have declared themselves Christians, and cut off their hair to let the world know that they have renounced idolatry. Fifty years ago there were

in all Western Bengal only a few thousand Catholics. In 1904 there were 106,000; in the following year, 119,705; in 1906, 126,529. Chota-Nagpur alone has another 102,000 and the number could be doubled if twenty new missionaries were on the spot. Western Bengal has now 27 churches, 346 chapels, 124 schools and two great colleges. Working there, are 101 priests, 55 scholastics and 27 coadjutor brothers of the Society, along with 34 Christian Brothers and 158 Sisters.

When Bishop Steins left Bombay, his successor Mgr. Jean-Gabriel Meurin built the college already planned, and called it St. Francis Xavier's. The undertaking was a difficult one, for the schismatical Goanese numbered 40,000 out of the 60,000 Catholics in the city, and their ecclesiastical leaders were not only indifferent to the project but refused to contribute anything to carry it out, just as if it had been a Moslem or a heretical establishment. The people, however, were better minded. Every one, Catholic, heathen and heretic, was eager to build the college, for Bombay was proud of being a great intellectual centre; and hence when the government promised to double what could be collected, the enthusiasm was general and money poured in. The Observatory still bears the name of the rich Parsee who built it.

The Bombay mission included Beluchistan up to the frontiers of Afghanistan; its southern limit was the Diocese of Poona. In this vast territory were native villages, military posts, Anglo-Indian settlements, Indo-Portuguese, and pure Hindoos. There were only about 33,000 Christians to be found in this amalgam, excluding the 70,000 people of the Goanese allegiance. Four colleges were erected in the various districts of this territory, but, unlike the great establishments of Bombay and Calcutta, they were exclusively Catholic. They gave instructions

respectively to 500, 690, 298, and 306 pupils. The girls of the two dioceses were also provided for and the high school population exceeded 10,000. The great advantage of this scheme was that it ate very rapidly into the schism through the children of the insurgents.

The Carmelites had been in Mangalore; but found it too hard to hold out against the Calvinists from Bâle who, in 1880 had twenty stations, sixty-five schools and an annual budget of half a million; consequently they begged the Holy See to call in the Jesuits. When the new missionaries arrived in December, 1879, the Carmelites went out to meet them in a ship hung with flags and bunting and, on landing, presented them to the enthusiastic multitude waiting on the shore. The college of St. Aloysius was immediately begun and opened its classes with 150 students. Thus it happened that the greatest part of St. Francis Xavier's territory had come back to the Society; German Jesuits being in Bombay, Belgians in Calcutta, French in Madura and Italians in Mangalore. In the latter mission out of a population of 3,685,000 there are to-day only 93,000 Catholics, but there were 1,500 Christian students in St. Aloysius' college in 1920. It might be noted that Mangalore has acquired a world wide reputation for its leper hospital which was founded by Father Müller, formerly of the New York province. In that district also there are more native priests than in any other part of India. They number 60 all told and take care of about 32 parishes. They are not pure-blood, however, for they bear distinctively Portuguese names, such as Coelho, Fernandes, Saldanha and Pinto. This growth of the native clergy is encouraging, but it would be a mistake to regard them as useful for spreading the Faith. They make relatively very few conversions. They leave that to outsiders.

They merely hold on to what has been won for them by others.

In 1884, the college of Negapatam was transferred to Trichinopoly, the reason being that in the latter there was a Catholic population of 20,000. Of course, the Anglican educators of the city tried to prevent the move but failed. The college at one time had 1,800 pupils, and although there was a drop to 1,550 in 1905, because of new rivals in the field, the latest accounts place the attendance at 2,562. St. Xavier's high school in Tuticorin, in the Madura mission had 563 pupils in 1920, and St. Mary's erected in 1910 in the very heart of Brahmanism has 441. In Trichinopoly, the discipline and work of the students have attracted much attention, but especially the enterprise of the sodalists, who have formed twenty groups of catechists and are engaged in giving religious instruction to 700 children. Most notable, however, is the success of the college in overthrowing the caste barriers. Indeed the missionaries of the old days would look with amazement at the grouping in the class rooms of Brahmins, Vellalans, Odeayans, Kallans, Paravers and twenty other social divisions down to the very Pariahs, all studying in the same house and eating at the same table. There were walled divisions, at first; then screens; then benches, and now there is only an imaginary line between the grades which formerly could not come near each other without contamination.

Among these castes, the Brahmins display the greatest curiosity about things Christian, but like the rich young man in the Gospel when they hear the truth they turn sadly away. "Why did God permit me to meet you," said one of them, "if I am going to suffer both here and hereafter?" One of them at last yielded and took flight to the ecclesiastical seminary at Ceylon. When the news spread abroad, priests

from the pagodas and professors from the national schools came to the college and stormed against the other catechumens but without avail. Another Brahmin declared himself a Christian the next year; three in 1896, three in 1897, four in 1898, six in 1899 and two in 1900. They all have a hard fight before them; for they are thrown out of their caste and are disinherited by their families. Two of these converts died, and there is a suspicion that at least one was poisoned. Already 60 Brahmins have been baptized and India is in an uproar about it. To those who know the country, these conversions are of more importance than that of a thousand ordinary people and it is almost amusing to learn that the well-known theosophist leader, Annie Besant, hastened back to India to denounce the Catholic Church for its effrontery. The incident, it is true, gave a new life to idol-worship but possibly it was the last gasp before death.

The Madura district had been taken over by the Fathers of the Foreign Missions, after the Jesuits had been suppressed in 1773. When the Pope, Pius VII, re-established the Society, insistent appeals were made by those devoted and overtaxed missionaries to have the Jesuits resume their old place in that part of the Peninsula. The petition was heeded and the Jesuits returned to Madura in 1837. They were confronted by a frightful condition of affairs. In spite of the heroic labors of their immediate predecessors, there were scandals innumerable, and a large part of the population had lapsed into the grossest superstition and idolatry. The missionaries were well received at first, but a fulmination from Goa incited the people to rebellion. Moreover their labors were so crushing that four of the Fathers died of exhaustion in the year 1843 alone. Little by little however a change of feeling began to manifest itself, and as early

as 1842, there were 118,400 Catholics in the mission, many of them converts from Protestantism and paganism. In 1847 Madura was made a vicariate Apostolic under Mgr. Alexis Canoz, a year after the Hindu-European college was established at Negapatam.

Madura has another great achievement to its credit. The English government had put an end to the suttee: the frightful and compulsory custom of widows flinging themselves on the funeral pyres of their husbands who were being incinerated. The prohibition was universally applauded but the Fathers started another movement. It was against the enforced celibacy of widows, some of whom had been married in babyhood, often to some old man, and were consequently obliged to live a single life after his death. The moral results of such a custom may be imagined. It was difficult at first to convince a convert that it was a perfectly proper thing for him to marry a widow, but little by little the prejudice was removed. Of course there are orphanages, old people's homes, Magdalen asylums, maternity hospitals, industrial schools, and other charitable institutions in prosperous Madura.

The work among the lower classes in the country districts is of the most trying description. There is no place for the itinerant missionary to find shelter in the villages except in some miserable hut. Indeed, 1,853 of these hamlets out of 2,035 have no accommodations at all for the priest, who perhaps has travelled for days through forests to visit them. Moreover, though the people have their good qualities and a great leaning to religion, they are fickle, excitable, ungrateful, unmindful as children at times, and hard to manage. In certain quarters, especially in the south, conversions are multiplying daily. The movement began as early as 1876, after a frightful famine that swept the country, and in one place the Christian population grew in

fifteen years from 4,800 to 68,000. In 1889 around Tuticorin whole villages came over in a body. In December, 1891, 600 people were clamoring for baptism in one place, and they represented a dozen different castes. In 1891 one missionary was compelled to erect thirty-two new chapels. "I said we have 75 new villages;" writes another, "if we had priests enough we could have 75 more."

In 1920, there were in the Diocese of Trichinopoly besides the bishop, Mgr. Augustine Faisandier, 119 Jesuit priests of whom 28 are natives. There are a number of native scholastics. Besides this group there are 27 natives studying philosophy and theology in the seminary at Kandy. Add to this 32 Brothers of the Sacred Heart, an institute of Indian lay religious, who assist the missionaries as catechists and school teachers; 75 nuns in European and 346 in Indian institutions; and 75 oblates or pious women who devote themselves to the baptizing of heathen children; and you have some of the working corps in this prosperous mission. The Catholic population was 267,772 in 1916. There are 1,100 churches and chapels, 2,620 posts, a school attendance of 27,378 children, and 7 Catholic periodicals.

The missions in Mohammedan countries were particularly difficult to handle, because Turkey is a veritable Babel of races, languages and religions. There are Turks, and Syrians, and Egyptians and Arabians, along with the Metualis of Mount Lebanon and the Bedouins of the desert. There are Druses, who have a slender link holding them to Islamism; there are idolaters of every stripe; there are Schismatical Greeks, who call themselves Orthodox and depend on Constantinople; and there are United Greeks or Melchites who submit to Rome; Monophysite Armenians, and Armenian Catholics; and Copts also of the same

divided allegiance. Then come Syrian Jacobites and United Syrians, Nestorians, Chaldeans, Maronites, Latins, Russians, with English, German and American Protestants, and to end all, the ubiquitous Jews. The missionaries who labor in this chaos are also of every race and wear every kind of religious garb. What will be the result of the changes consequent upon the World War no one can foretell. There is nothing to hope for from the Jews or Mohammedans; and only a very slight possibility of uniting the schismatics to Rome, or of converting the Protestants who have nothing to build on but sentiment and ingrained and inveterate prejudice. There is plenty to do, however, in restraining Catholics from rationalism and heresy; in lifting up the clergy to their proper level, by imparting to them science and piety; forming priests and bishops for the Uniates; promoting a love for the Chair of Peter; and all the while not only not hurting Uniate susceptibilities, but showing the greatest respect for the jealous autonomy of each Oriental Church.

Before the Suppression, the missions of the Levant were largely entrusted to the Jesuits of the province of Lyons. The alliance of the Grand Turk with the kings of France assured the safety of the missionaries and hence there were stations not only at Constantinople, but in Roumelia, Anatolia, Armenia, Mingrelia, Crimea, Persia, Syria, Egypt and in the Islands of the Ægean Sea. The work of predilection in all these places was toiling in the galleys with the convicts, or in the lazar houses with the plague-stricken. Between 1587 and 1773, more than 100 Jesuit missionaries died of the pest. In 1816, that is two years after the re-establishment of the Society, the bishops of the Levant petitioned Rome to send back the Jesuits. Thanks to Paul of Russia, they had resumed their old posts in 1805 in the Ægean, where one of the

former Jesuits, named Mortellaro, had remained as a secular priest, and lived long enough to have one of the Fathers from Russia receive his last sigh and hear him renew his religious vows. This was the beginning of the present Sicilian Jesuit missions in the Archipelago. The Galician province has four stations in Moravia, and the Venitian has posts in Albania and Dalmatia.

In 1831 Gregory XVI ordered the Society to undertake the missions of Syria; but at that time Mehemet Ali of Egypt was at war with the Sultan, and the Druses and Maronites were butchering each other at will. Finally, in the name of the Sultan, Emir Haidar invited the Fathers to begin a mission at Bekfaya on the west slope of Mount Lebanon and about 10 miles west of Beirut. Simultaneously Emir Beckir, who was an upholder of Egypt, established them at Muallakah, a suburb of Zahlé on the other side of the mountain. At Hauran, on the borders of the desert, they found a Christian population in the midst of Druses and Bedouins. They were despised, ill-treated and virtually enslaved. They had no churches and no priests, were in absolute ignorance of their duties as Christians, and were stupefied to find that Rome had come so far to seek them. The work of lifting them up was hard enough, but it was a trying task to be commissioned by Rome to settle the disputes that were continually arising between Christian, Orthodox, and Turk, and even between ecclesiastical authorities. Father Planchet was the chief pacificator in all these wrangles, and for his punishment was made delegate Apostolic in 1850, consecrated Bishop of Mossul in 1853, and murdered in 1859 when about to set out for Rome.

Father Planchet was a Frenchman; with Father Riccadonna, an Italian, and Brother Henze, a Hanoverian, he went to Syria in 1831, at the joint request

of the Melchite bishop, Muzloun, Joseph Assemani, the procurator of the Maronite patriarch and the Maronite Archbishop of Aleppo, Germanus Harva. A hitherto unpublished document recently edited by Father Jullien in "La Nouvelle Mission en Syrie" gives a detailed account of the journey of this illustrious trio from Leghorn to Syria.

"The vessel was called 'The Will of God,' and the voyage was," says Riccadonna "an uninterrupted series of misfortunes,—fevers, faintings, rotten water, broken rigging, shattered masts, wild seas, frightful tempests, a sea-sick crew and escapes from English, Turkish and other cruisers on the high seas. When they came ashore the cholera was raging throughout the country." The narrative is full of interest with its picturesque descriptions of the people, their habitations, their festivals, their caravans, their filth, their fanaticism and the continually recurring massacres of Christians. The travellers journeyed to Beirut and Qamar and Bagdad and Damascus, and give vivid pictures of the conditions that met them in those early days. The medical ability of the lay-brother was of great service. He was the only physician in the country, with the result that, according to Riccadonna, each stopping place was a *probatia piscina*, every one striving to reach him first. "In Arabia," says the Relation, "as in the plains of Ba'albek, there is nothing but ignorance and sin. There are sorcerers and sorceresses in every village; superstitions of every kind, lies, blasphemies, perjury and impurity prevail. It is a common thing for Christians to bear Mussulman names and to pray to Mahomet. They never fast, and on feast days never go to Mass. Of spiritual books or the sacraments they know nothing; clan and personal vengeance and murder are common, and

sexual immorality indescribable." Such was the state of these countries in 1831.

In 1843 the mission, which until then depended on the general, was handed to the province of Lyons. In that year a seminary for native priests was begun at Ghazir, in an old abandoned castle bought from an emir of the mountains. It began with two students, but at the end of the year there were twenty-five on the benches, and in that small number, many Rites were represented. A college for boys soon grew up around it, and a religious community of native nuns for the education of children was established. The latest account credits the Sisters with nearly 4,000 pupils.

New posts were established at Zahlé and ancient Sidon and also at Deir el Qamar. The prospects seemed fair for the moment, for had not the French and Turks been companions in arms in the Crimea? But in 1860 the terrible massacres in Syria began as a protest of the ultra-Mussulmans against the liberal concession of Constantinople to the Christians. In the long list of victims the Jesuits counted for something; for on June 18, four of them were butchered at Zahlé and a fifth at Deir el Qamar. In that slaughter eight thousand Christians were killed; 560 churches destroyed; three hundred and sixty villages devastated and forty-two convents burned. Three months later the Turkish troops from the garrison at Damascus butchered eight thousand five hundred people, four prelates, fifty Syrian priests, and all the Franciscan Friars in the city. They levelled to the ground three thousand eight hundred houses and two churches, and would have done more; but the slaughter was stopped when the Algerian Abd-el-Kader arrived on the scene. They still live on a volcano. Preceding

and during the war of 1914, massacre of the Christians continued as usual.

Armenia is the Ararat of Scripture. Little Armenia, in which the Jesuits are laboring, is an irregular strip of territory that starts from the Gulf of Alexandretta and continues on towards the Black Sea. Its principal towns are Adana, Cæsarea, Civas, Tokat, Amasia, and Marswan, about two or three days' journey from each other. The country is mountainous, without railroads or other means of transport. The highways are infested with brigands; and the climate is excessively hot and excessively cold. The difficulties with which the Church has to contend in this inhospitable region are first, the government which is Turkish; second, the secret societies which are continually plotting against their Turkish masters; and third, the American Protestant sects which are covering the country with churches, orphan asylums, schools and dispensaries, and flooding it with anti-Catholic literature, and money. In 1886 all the schools were closed by the Turks, but when the French protested they were reopened. In 1894 two of the priests died while caring for the cholera victims and that helped to spread the Faith, for, of course, there are never any parsons on the scene in such calamities. Under Turkish rule also, massacres are naturally chronic, but Brou informs us that on such occasions the Protestants suffer more than the Catholics; for the latter are not suspected of being in the secret revolutionary societies, while the others are known to be deeply involved.

The population of this region consists of 500,000 Christians, of whom 14,000 are Protestants and 12,000 Catholics. The rest are Monophysite schismatics. In the mission besides the secular priests there are 57 Jesuits and 50 teaching sisters from France. There are 22 schools with 3,309 pupils, but only 504 of these

children are Uniate Catholics. They are what are called Gregorians, for the tradition is that Armenia was converted to the Faith by St. Gregory the Illuminator. There are few conversions, but the schismatics accept whatever Catholic truth is imparted to them. They believe in the Immaculate Conception; pray for the dead; love the Pope; say their beads; and invoke the Sacred Heart. For them the difference between Romans and Gregorians is merely a matter of ritual. In several places, however, whole villages have asked to be received into Roman unity. As a people they look mainly to Russia for deliverance from the Turk, but neither Turk nor Russian now counts in the world's politics and no one can foresee the future.

Father Roothaan had long been dreaming of sending missionaries to what until very recently has been called the Unknown or Dark Continent, Africa. Hence when the authorities of the Propaganda spoke to him of a proposition, made by an ecclesiastic of admitted probity, about establishing a mission there, Roothaan accepted it immediately, and in the year 1846 ordered Father Maximilian Ryllo with three companions to ascend the Nile as far as possible and report on the conditions of the country. Ryllo was born in Russia in 1802 and entered the Roman province in 1820. After many years of missionary work in Syria, Malta and Sicily he was made rector of the Urban College in Rome on July 4, 1844, and was occupying that post when he was sent by Father Roothaan to the new mission of Central Africa.

In 1845 Ryllo was at Alexandria in search of "the eminent personage" who had suggested the mission and had been consecrated bishop *in partibus*, for the purpose of advancing the enterprise. But the "eminent personage" was not to be found either there or

in Cairo. Hence after waiting in vain for a month, Ryllo and his companions started for Khartoum which was to be the central point for future explorations. After a little rest, they made their way up the White Nile. They were then under the equator, and had scant provisions for the journey, and no means of protection from the terrible heat, and, besides, they were in constant peril of the crocodiles which infested the shores of the river. The first negro tribes they met spoke an Arabic dialect, so it was easy to understand them. The native houses were caves in the hillsides, a style of dwelling that was a necessity on account of the burning heat. Their manner of life was patriarchal; they were liberal and kind, and seemed to be available foundation stones for the future Church which the missionaries hoped to build there. Satisfied with what they had discovered, they returned to Khartoum, but when they reported in due time to Propaganda, the mission was not entrusted to them. It was handed over to the Congregation of the Missionaries of Verona.

In 1840 the Jesuits went to Algeria. The work was not overwhelming. They were given charge of an orphan asylum. But unfortunately though they had plenty of orphans they had no money to feed them. Nevertheless, trusting in God, Father Brumauld not only did not close the establishment, but purchased 370 acres of ground, in the centre of which was a pile of buildings which had formerly been the official baths of the deys of Algiers. In 1848 the asylum sheltered 250 orphans. Fr. Brumauld simply went around the cafés and restaurants and money poured into his hat, for the enterprise appealed to every one. He even gathered up at the hotels the left-over food and brought it back to the motherless and fatherless little beggars whom he had picked up at the street corners. They were

filthy, ragged and vicious, but he scraped them clean and clothed them, taught them the moral law and gave them instructions in the useful trades and occupations. Marshal Bougeaud, the governor, fell in love with the priest and when told he was a Jesuit, replied "he may be the devil himself if you will, but he is doing good in Algeria and will be my friend forever." One day some Arab children were brought in and he said to Father Brumauld "Try to make Christians out of these youngsters. If you succeed they won't be shooting at us one day from the underbrush."

The Orphanage stood in the highroad that led to Blidak and permission was asked to get in touch with natives. Leave was given Father Brumauld to put up a house which served as café for the Arabs. It had a large hall for the travellers and a shed for the beasts. Next to it was a school the upper part of which gave him rooms for his little community. It was a *zaoui* for the Christian marabouts, a meeting place for the French and natives, and a neutral ground where fanaticism was not inflamed but made to die out. All the governors, Pelissier, the Duc d'Aumale, MacMahon, Admiral de Guéydon and General Chanzy were fond of the Father and encouraged him in his work. One day General d'Hautpoul praised him for his success, and advised him to begin another establishment. The suggestion was acted on immediately. The government was appealed to and soon a second orphanage was in operation at Bouffarik further South. Finally, as the number of Arab orphans was diminishing in consequence of better domestic conditions, Brumauld asked why he could not receive orphans from France? Of course he could, and he was made happy when 200 of them were sent as a present from Paris. There would be so many gamins less in the streets of the capital.

Meantime, residences and colleges were being established in the cities of Al-Oran, Constantine and Algiers, but when at the instance of the bishop, Father Schimbri opened a little house in the neighborhood of Selif and was ingratiating himself with the natives, the authorities demanded his immediate recall. Later, when the bishop solicited leave to begin a native mission he was denounced in Paris for influencing minors, because he had asked some Lazarists to teach a few vagabond Arab children; but the government, whose disrespect for religion was a by-word with the natives, had no scruple in building Moslem schoolhouses, allowing a French general to pronounce an eulogy of Islamism in the pulpit of a mosque. While it forbade religious processions, it provided a ship to carry Arabian pilgrims to Mecca. It was so scrupulously careful of the Moslem conscience that it forbade the nuns to hang up a crucifix in the hospital when these holy women were nursing sick Mohammedans.

In 1864 there were Jesuit chaplains in two of the forts, and from there they ventured among the natives with whom they soon became popular. That was too much to put up with, so they were ordered to discontinue, because, forsooth, they were attacking the right of freedom of conscience. The result of this governmental policy was that in the revolt of the Kabyles in 1871 the leaders of the insurgents were the Arab students who had been given exclusively lay and irreligious instructions in Fort Napoleon. Father Brou says (viii, 218) that MacMahon who was governor of the colony was opposed to Cardinal Lavigerie's efforts to Christianize the natives, but that Napoleon III supported the cardinal, who after his victory, installed the Jesuits in the orphanage and also made Father Terasse novice master of the community

of White Fathers, which was then being founded; two others were commissioned to put themselves in communication with the tribes of the Sahara and when they reported that everything was favorable the new Order began its triumphant career. That was in 1872. When Vice-Admiral de Guéydon was made governor he willingly permitted the cardinal to employ Jesuits as well as White Fathers in the work among the Kabyles, but de Guéydon was quickly removed from office and the old methods of persecution were resumed. When the year 1880 arrived and the government was busy closing Jesuit houses, the single one left to them in Algeria was seized.

Portugal graciously made a gift to Spain of the Island of Fernando Po in the Gulf of Guinea. Brou calls it "an island of hell," with heat like a lime-kiln, and reeking with yellow fever. It was inhabited by a race of negroes called Boubis, who were dwarfs, with rickety limbs, malformed, tattooed from head to foot, smeared with a compound of red clay and oil, speaking five different dialects, each one unintelligible to speakers of the others; they had been charged with poisoning the streams so as to get rid of the Portuguese and were trying to kill the Spaniards by starvation. It cannot have been brotherly love that suggested this Portuguese present. To this lovely spot Queen Isabella of Spain invited the Jesuits in 1859, and they accepted the offer. They lived among the blacks, unravelled the tangle of the five dialects and won the affection of the natives. Their success in civilizing these degraded creatures was such that whenever a quarrel broke out in any of the villages the governor had only to send his staff of office and peace descended on the settlement. In other words the missionaries had made Fernando Po a Paraguay. This condition

of things lasted twelve years, but when Isabella descended from her throne the first act of the revolutionists was to expel the Jesuits from the mission.

Leo XIII had ordered the General, Father Beckx to begin a seminary at Cairo. It was opened with twelve pupils. Three years afterwards occurred the Turkish massacre of Dámascus and Libanus and the bombardment of Alexandria by the English. In consequence of all this the seminarians fled to Beirut, and after the war a college was begun at the deserted establishment of the Lazarists at Alexandria. Cairo was near by, but there was such an antagonism between the two cities that two distinct colleges with different methods and courses had to be maintained. Cairo was Egyptian in tone; Alexandria was French. Meanwhile, a mission was established on the Nile at Nineh which was some distance south of Cairo. In this mission the young priests trained at Beirut were employed, and they proved to be such excellent apostles that Leo XIII made three of them bishops and thus laid the foundation of the United Coptic hierarchy. In 1905 there were 20,000 United Copts in Egypt, four-fifths of whom had been reclaimed from the schism. This is all the more remarkable because the Protestants had spent enormous amounts of money in schools, hospitals, and asylums.

Madagascar was originally called the Island of St. Lawrence, because it was first sighted on the festival day of the great martyr by Diego Diaz, who with Cabral, the Portuguese discoverer, was exploring the Indian Ocean in the year 1500. A Portuguese priest was massacred there in 1540; in 1585 a Dominican was poisoned by the natives, and in the seventeenth century two Jesuits came from Goa with a native prince who had been captured by the Portuguese. Their benevolence toward the prince secured them

permission to preach Christianity for a while, but when their influence began to show itself, they were, in obedience to a royal order, absolutely avoided by the natives so that one starved to death; the other succeeded in reaching home. The Lazarists came in 1648, but remained only fourteen months, two of their number having died meantime. Other attempts were made, but all ended in disaster to the missionaries. Nothing more was done until the middle of the nineteenth century. In 1832 Fathers de Solages and Dalmond were sent out, but they had been anticipated by the Protestant missionaries who, as early as 1830, had 32 schools with 4,000 pupils. De Solages soon succumbed and Dalmond continued to work on the small islands off the coast until 1843, when he returned to Europe to ask Father Roothaan to send him some Jesuits. Six members of the Society together with two Fathers of the Holy Ghost responded to the call, but they could get no farther than the islands of Nossi-Bé or St. Mary's and Réunion, or Bourbon as it was called.

The Queen Ranavaloa, who was a ferocious and blood-thirsty pagan, had no use for any kind of evangelists, Protestant or Catholic, but there was a Frenchman named Laborde in the capital, who was held in high esteem by her majesty, because he was a cannon-founder, a manufacturer of furniture and a maker of soap. Besides these accomplishments to recommend him, he had won the esteem of the heir-apparent. Incidentally Laborde put the prince in relation with the missionaries off the coast. A short time afterwards, there appeared in the royal city another Frenchman who could make balloons, organize theatrical representations, and compound drugs. He was accepted in the queen's service. He was a Jesuit in disguise.* His name was Finaz, and he continued to

remain at Tananarivo until 1857, when the violence of the queen, who was insanely superstitious, brought about an uprising against her which was organized by the Protestant missionaries. She prevailed against the rebels, and as a consequence all Europeans were expelled from the island, and among them Father Finaz. He could congratulate himself that he had at least learned the language and made himself acquainted with the inhabitants.

Four years later (1861), the queen died, and King Radama II ascended the throne; whereupon six Jesuits opened a mission in Tananarivo. They soon had 2 schools with 400 pupils and numberless catechumens, but their success was not solid, for the Malgassy easily goes from one side to another as his personal advantage may dictate. Radama was killed, and then followed a forty years' struggle between the French and the English to get control of the island. The English prevailed for a time and, in 1869, Protestantism was declared to be the state religion. The number of evangelists multiplied enormously, but they were merely government agents and knew next to nothing about Christian truth or morality. The confusion was increased, when to the English parsons were added American Quakers and Norwegian Lutherans. The Evangelical statistics of all of them in 1892 were most imposing. Thus the Independents claimed 51,033 and the Norwegians 47,681, with 37,500 children in their schools. The names were on the lists, but the school-houses were often empty, and in the interim between the different official visits of the inspectors often no instruction was given. Against this the Catholics had only 22 chapels and 25 schools, and they were mostly in the neighborhood of Tananarivo.

France was subsequently the dominant influence in Madagascar but, as in the mother country religion was tabooed, there was little concern about it in the colonies. When the Franco-Prussian war showed the weakness of France, the respect for the alleged religion of France vanished, especially when a crusade began against the Catholic schools. Nevertheless the faithful continued to grow in number, and in 1882 they were reckoned at 80,000 with 152 churches, 44 priests, 527 teachers and 2,000 pupils. War broke out in 1881, and the missionaries were expelled but returned after hostilities ceased, and found that their neophytes, under the guidance of a princess of the royal blood, had held firmly to their religion, notwithstanding the closing of the schools and the sacking of the churches. After these troubles, conversions increased, and in 1894 there were 75 Jesuit priests in the island; and, besides the primary schools which had increased in number, a college and nine high schools as well as a printing house and two leper hospitals were erected. Added to this, an observatory was built and serious work began in geographical research, cartography, ethnography, natural history, folklore and philology.

Just at the height of this prosperity, a persecution began. The missionaries were expelled, their buildings looted, and the observatory wrecked. In 1896 the bishop counted 108 of his chapels which had been devastated, but in 1897 General Galieni arrived, and the queen vanished from the scene. After that the faith prospered, and in the year 1900 alone there were 94,998 baptisms. In 1896 Propaganda divided Madagascar into three vicariates: one entrusted to the Lazarists; another to the Fathers of the Holy Ghost; and a third to the Jesuits of the provinces of Toulouse and Champagne. In the Jesuit portion, the latest

statistics give 160,080 Christians and 170,000 catechumens, with 74 priests, 8 scholastics and 11 lay-brothers. The chief difficulty to contend with is the gross immorality of the people who are, in consequence, almost impervious to religious teaching, and at the same time easily captured by the money that pours into the country from England and Norway. The French officials, of course, cannot be expected to further the cause of Catholicity.

In 1877, when Bishop Ricards of Grahamstown in South Africa asked the Jesuits to accept the Zambesi Mission, Father Weld ardently took up the work, and in April, 1879, Father Depelchin, a Belgian, started from Kimberly, with eleven companions for Matabeleland, over which King Lo Benguela ruled. It was a five months' journey and the missionaries did not arrive at the royal kraal until September 2. But as the prospects of conversion of the much-married king and his followers were not particularly bright, only one part of the expedition remained with Lo Benguela, while two others struck for the interior. There several of the strongest missionaries sickened and died. The work went on, however, for ten weary years when the king told them to stop teaching religion and show the people how to till the soil. Otherwise they must go. They accepted the offer, of course, for it got them a better means of imparting religious instruction.

Then a quarrel broke out between the British, the Portuguese, the Boers and Lo Benguela for the possession of Mashonaland. The British as usual won the fight, but when Cecil Rhodes came to the kraal, to arrange matters, Lo Benguela ordered all the whites out of his dominion and the Fathers withdrew. A new difficulty then arose between the English and Portuguese, and the mission was divided between

Upper and Lower Zambesi, the latter being assigned to the Portuguese Jesuits. There was trouble with the natives of both sections for some time, and then the Anglo-Boer war broke out, so that for twenty-five years very little apostolic progress was made. In Upper Zambesi or Rhodesia, as it is called, there are at present 40 Jesuit priests and 24 brothers, and 3 missionaries of Mariannhill, with 115 nuns, 20 churches or chapels, and 30 schools of which 26 are for natives, and about 5,000 Catholics. Naturally speaking the result scarcely warrants the outlay but the purpose is supernatural and intelligible only from that point of view. In Lower Zambesi, which was given to the Portuguese Jesuits, there have been no troubles because it is garrisoned by Portuguese soldiers; the four stations in that district with their thirty-five Fathers were doing splendid work when the Portuguese revolution occurred; the Jesuits were then expelled, but twenty-six Fathers of the Divine Word took their place.

The early days of the Zambesi mission evoked splendid manifestations of the old heroic spirit of the Society. Thus we read of one of the missionaries, a Father Wehl, who was separated from his companions and wandered for twenty-six days in the bush, luckily escaping the wild beasts and finally falling into the hands of some Kaffirs who were about to put him to death, when he was saved by the opportune arrival of an English gold-hunter. But starvation and disease had shattered his health and his mind was gone. Six months afterwards he died.

Meantime his two companions Father Law and Brother Hedley found shelter among the natives, but had to live in a clay hut which was a veritable oven. They both fell sick of fever; little or no food was given them, and they slowly starved to death. They lay

along side of each other, neither being able to assist his companion, and when finally the Father breathed his last, all the poor lonely brother could do was to place a handkerchief on the face, but when he removed the covering in the morning, he found that the rats had been eating the flesh. The dead missionary lay there for some time because the superstitious natives would not touch the corpse; when finally a rope was tied around it, they dragged it out of the hut and left it in the forest. For three weeks after this horrible funeral the poor brother had to fight off the rats that were attacking himself; at last the chief took pity on him and had him carried on a litter to a band of other missionaries who were approaching. When his friends saw him they burst into tears. He had not changed his clothes for five months and they were in tatters. His whole body was covered with sores and ulcers and the wounds were filled with vermin. He was in a state of stupor when he arrived, but strange to say he recovered. His dead companion, the priest, had been a naval officer, and was a convert to the Faith and the grandson of one of the lord chancellors of England.

The Congo mission was organized by the Belgium Jesuits in 1885, under the auspices of Leopold II of Belgium, who had established the Congo Free State. His majesty requested the Fathers to assist him, but he gave them no financial aid whatever, though he was pointedly asked to do so. The Congo Free State begins 400 miles from the Atlantic ocean and extends to Central Africa. Leopold's plan was to abolish slavery within the boundaries of this domain; then to make the adult male population his soldiers, and meantime to place the orphans and abandoned children in asylums which the missionaries would manage. Some of these establishments were to be supported from the public revenues, others by charity. The whole hope

of the mission was in these orphanages, for nothing could be expected from the adult population. The boys were to be taught a trade and then married at the proper time. These households were to be visited and supervised by the missionaries.

It was an excellent plan, but it was opposed by the Belgian anti-clericals, who objected to giving so much power to priests. A number of English Protestants also busied themselves in spreading calumnies about these settlements and brought their accusations to court, where sentence was frequently given without hearing the accused. The charges were based on alleged occurrences in three out of the forty-four mission stations. The persecution became so acute that the Jesuits appealed to the king and received the thanks of his majesty and the government for the work they had performed, but the calumnies were not retracted, until May 26, 1906, when a formal document was issued by the Free State declaring that it greatly esteemed the work performed by the Catholic missionaries in the civilization of the State. In the following year on May 22, it added: "Since it is impossible to do without the missionaries in the conversion of the blacks, and as their help is of the greatest value in imparting instruction, we recommend that the mission be made still more efficacious by granting them a subsidy for the upkeep of their institutions. At the beginning of 1913, the Jesuits had seven stations and forty missionaries. In spite of all this, however, the work of systematic calumny still continues.

The great war of 1914 brought absolute ruin on all the missions of Asia and Africa. Thus France called to the army every French priest or lay brother who was not crippled by age and infirmity, and made him fight in the ranks as a common soldier or a stretcher bearer in the hospital or on the battlefield. This was

the case not only with the Jesuits, but with other religious orders and the secular priesthood. Nor was this call to the colors restricted to those who were in the French colonies; it affected all priests or brothers of French birth who were laboring in Nigeria, Sierra Leone, Belgian Congo, Angola, Zambesi, Canada, Haiti, the United States or South America. Sixty priests or brothers had to leave Japan. Out of forty-three missionaries of the Society of African Missions who were in Egypt, half had to leave. Of the twenty-two who were on the Ivory Coast sixteen were mobilized. Indeed, four bishops were summoned to the ranks, Mgrs. Moury of the Ivory Coast, Terrien of Benin, Perros of Siam, and Hermel of Haiti. There were at the outbreak of the war thirty-five Jesuits from the Levant in the army, besides others from Madagascar, Madura and China.

CHAPTER XXVII

COLLEGES

Responsibility of the Society for loss of Faith in Europe. The Loi Falloux — Bombay — Calcutta — Beirut — American Colleges — Scientists, Archæologists, Meteorologists, Seismologists, Astronomers — Ethnologists.

THE Society of Jesus is frequently charged with being responsible for the present irreligious condition of the Latin nations, of France in particular, because, having had the absolute control of education in the past, it did not train its pupils to resist the inroads of atheism and unbelief.

In the first place, the charge is based on the supposition that the Society had complete control of the education of Catholic countries, which is not the case. Thus, for instance, Montesquieu, one of the first and most dangerous of the assailants of the Church in the eighteenth century, was educated by the Oratorians. As much as thirty-seven years before the French Revolution, namely, in 1752, Father Vitelleschi, the General of the Society, addressed the following letter to the Jesuits throughout the world:

“ It is of supreme importance that what we call the *scholæ inferiores* (those namely below philosophy and theology) should be looked after with extreme solicitude. We owe this to the municipalities which have established colleges for us, and entrusted to us the education of their youth. This is especially incumbent upon us at the present time, when such an intense desire for scholastic education everywhere manifests itself, and has called into existence so many schools of that kind. Hence, unless we are careful, there is danger of

our colleges being considered unnecessary. We must not forget that for a long time there were almost no other Latin schools but ours, or at least very few; so that parents were forced to send their sons to us who otherwise would not have done so. But now in many places, many schools are competing with ours, and we are exposing ourselves to be regarded as not up to the mark, and thus losing both our reputation and our scholars. Hence, our pupils are not to be detained for too long a period by a multiplication of courses, and they must be more than moderately imbued with a knowledge of the Classics. If they have not the best of masters, it is very much to be feared that they will betake themselves elsewhere and then every effort on our part to repair the damage will be futile."

In the second place, after the year 1762, that is twenty-seven years before the Revolution, there were not only no Jesuit colleges at all in France, but no Jesuits, and consequently there was an entire generation which had been trained in schools that were distinctly and intensely antagonistic to everything connected with the Society. Furthermore, it is an undeniable fact, provable by chronology, that the most conspicuous men in that dreadful upheaval, namely, Robespierre, Desmoulins, Tallien, Fréron, Chenier and others were educated in schools from which the Jesuits had been expelled before some of those furious young demagogues were born. Danton, for instance, was only three years old in 1762; Marat was a Protestant from Geneva, and, of course, was not a Jesuit pupil; and Mirabeau was educated by private tutors. The fact that Robespierre and Desmoulins were together at Louis-le-Grand has misled some into the belief that they were Jesuit students, whereas the college when they were there had long been out of the hands of the Society. The same is true of Portugal and Spain. The Society

had ceased to exist in Portugal as early as 1758, and in Spain in 1767.

Far from being in control of the schools of France, the whole history of the French Jesuits is that of one uninterrupted struggle to get schools at all. Against them, from the very beginning, were the University of Paris and the various parliaments of France, which represented the highest culture of the nation and bitterly resented the intrusion of the Society into the domain of education.

Not only is this true of the period that preceded but also of the one that followed the French Revolution. It was only in 1850, namely seventy-seven years after the Suppression of the Society, that the Jesuits, in virtue of the *Loi Falloux*, were permitted to open a single school in France. The wonder is that the incessant confiscations and suppressions which followed would permit of any educational success whatever. Nevertheless, in the short respites that were allowed them they filled the army and navy with officers who were not only conspicuous in their profession but, at the same time, thoroughgoing Catholics. Marshal Foch is one of their triumphs. Indeed it was the superiority of their education that provoked the latest suppression of the Jesuit schools in France.

It is this government monopoly of education in all the Continental countries that constitutes the present difficulty both for the Society of Jesus and for all the other teaching orders. Thus after 1872, the German province had not a single college in the whole extent of the German Empire. It could only attempt to do something beyond the frontiers. It has one in Austria, a second in Holland, and a third in Denmark. Austria has only one to its credit; Hungary one and Bohemia another. The province of Rome has one; Sicily two, one of which is in Malta, and Malta is English terri-

tory; Naples had three and Turin four, but some of these have already disappeared. All the splendid colleges of France were closed by Waldeck-Rousseau in 1890. Spain has five excellent establishments, but they have no guarantee of permanency. Belgium has thirteen colleges, packed with students, but the terrible World War has at least for a time depleted them. Holland has three colleges of its own. England four, and Ireland three.

The expulsions, however, have their compensations. Thus when the Jesuits were expelled from Germany by Bismarck, the English government welcomed them to India, and the splendid college of Bombay was the result. Italy also benefited by the disaster. Not to mention other distinguished men, Father Ehrle became Vatican librarian, and Father Wernz, rector of the Gregorian University and subsequently General of the Society. In South America, the exiles did excellent work in Argentina and Ecuador. The Jesuits of New York gave them an entrance into Buffalo, and from that starting-point they established a chain of colleges in the West, and later, when conditions called for it, they were assimilated to the provinces of Maryland, New York and Missouri, thus greatly increasing the efficiency of those sections of the Society.

When driven out of their country, the Portuguese Jesuits betook themselves to Brazil, where their help was greatly needed; the Italians went to New Mexico and California; and the French missions of China and Syria benefited by the anti-clericalism of the home government; for Zikawei became an important scientific world-centre and Beirut obtained a university. The latter was, until the war broke out, a great seat of Oriental studies.

The most imposing institutions in Beirut, a city with a population of over 150,000, made up of Mussulmans,

Greeks, Latins, Americans and Jews, are those of the Jesuits. They maintain and direct outside of Beirut 192 schools for boys and girls with 294 teachers and 12,000 pupils. There is, in the city, a university with a faculty of medicine (120 students) founded in 1881 with the help of the French government; its examinations are conducted before French and Ottoman physicians and its diplomas are recognized by both France and Turkey. The university has also a seminary (60 students) for all the native Rites. Up to 1902 it had sent out 228 students including three patriarchs, fifteen bishops, one hundred and fifteen priests and eighty-three friars. Its faculty of philosophy and theology grants the same degrees as the Gregorian University in Rome. Its faculty of Oriental languages and sciences, founded in 1902, teaches literary and conversational Arabic, Hebrew, Syriac, Coptic and Ethiopic; the comparative grammar of the Semitic languages; the history and geography of the Orient; Oriental archæology; Græco-Roman epigraphy and antiquities. Its classical college has 400 pupils and its three primaries 600. A printing-house, inaugurated in 1853, is now considered to be the foremost for its output in that part of the world. Since 1871 it has published a weekly Arabic paper, and since 1898 a fortnightly review in the same language, the editors of which took rank at once among the best Orientalists. Besides continually adding to their collection of philological papers, they contribute to many scientific European reviews. (The Catholic Encyclopedia, II, 393.)

There are Jesuit colleges, also, throughout India, such as the great institutions of Bombay and Calcutta with their subsidiary colleges, and further down the Peninsula are Trichinopoly, all winning distinction by their successful courses of study. Indeed the first effort the Society makes in establishing itself in any

part of the world, where conditions allow it, is to organize a college. If they would relinquish that one work they would be left in peace.

An interesting personage appears in connection with the University of Beirut: William Gifford Palgrave. It is true that one period of his amazing career humiliated his former associates, but as it is a matter of history it must needs be told.

He was the son of an eminent English Protestant lawyer, Sir Francis Palgrave, and had Jewish blood in his veins. He was born in 1826, and after a brilliant course of studies at Oxford began his romantic career as a traveller. He went first to India and was an officer of Sepoys in the British army. While there, he became a Catholic, and afterwards presented himself at the novitiate of Negapatam as an applicant for admission. Unfortunately his request was granted, and forthwith he changed his name to Michael Cohen, as he said to conceal his identity. This was a most amazing mask; for Palgrave would have escaped notice, whereas everyone would immediately ask, who is this Jesuit Jew? How he was admitted is a mystery, especially as he proclaimed his race so openly.

After his novitiate he was sent to Rome to begin his theology — another mystery. Why was he not compelled to study philosophy first like everyone else? Then he insisted that Rome did not agree with his health, and he was transferred to Bèirut to which he betook himself, not in the ordinary steamer, but in a sailing vessel filled with Mussulmans. On the way, he picked up Arabic. Inside of a year, namely in 1834, he was made a priest and given charge of the men's sodality which he charmed by his facility in the use of the native tongue; in the meantime he made many adventurous journeys to the interior to convert the natives, but

failed every time. In 1860 he was sent to France for his third year of probation under the famous Father Fouillot, whom he fascinated by his scheme of entering Arabia Petrea as its apostle. He succeeded in getting Louis Napoleon to give him 10,000 francs on the plea that he would thus carry out the scheme of the Chevalier Lascaris whom Napoleon Bonaparte had sent to the East.

At Rome, he found the Father General quite cold to the proposition, and when he had the audacity to ask Propaganda for permission to say Mass in Arabic, he was told: "Convert your Arabs first and then we shall see about the Mass." The brother who was to go with him fell ill, and the General then insisted that he should not attempt the journey without a priest as companion; whereupon Palgrave persuaded the Greek Bishop of Zahlé to ordain one of the lay professors of the college, after a few days' instruction in moral theology. Fortunately this improvised priest turned out well, and he became His Beatitude Mgr. Geraigri, patriarch of the Greek Melchites.

In 1862 the travellers set out by way of Gaza in Palestine, Palgrave as a physician, the other as his assistant. They covered the entire Arabian peninsula and were back again in Beirut at the end of fourteen months. Palgrave had made no converts, and was himself a changed man. Even his sodalists remarked it. What had happened no one ever knew. In 1864 he was sent to Maria-Laach in Germany, where the saintly Father Behrens wrestled with him in vain for a while, but he left the Society and passed over to Protestantism, securing meanwhile an appointment as Prussian consul at Mossul. In the following year he published an account of his travels and the book was a European sensation. In it he made no secret of his having been a member of the Society, which he says was

" so celebrated in the annals of courageous and devoted philanthropy. The many years I spent in the East were the happiest of my life." In 1884 he was British consul at Montevideo and remained there till 1888 when he died.

For twenty years he seemed never to have been ashamed of his apostasy, but three or four years before his death the grace of God found him. The change was noticed on his return from a trip to England. He had become a Catholic again. He went to Mass and received Holy Communion. Although a government official, he refused to go to the Protestant Church even for the queen's jubilee, in spite of the excitement caused by his absence. He died of leprosy. A Jesuit attended him in his last sickness, and he was buried with all the rites of the Church. These details are taken from a recent publication by Father Jullien, S. J., entitled "*Nouvelle mission de la Compagnie de Jésus en Syrie*" (II, iii.)

The great difficulty that confronts educators of youth in our times, is state control. In the United States it has not yet gone to extremes, but every now and then one can detect tendencies in that direction. Meantime the Society has developed satisfactorily along educational lines. According to the report of October 10, 1916 (*Woodstock Letters*, V 45), there were 16,438 students in its American colleges and universities. Of these 13,301 were day scholars and 3,137 boarders. There were 3,943 in the college departments, 10,502 in the high schools and 1,416 in the preparatory. Besides all this, there were commercial and special sections numbering 737. The total increase over the preceding year was 523.

The Maryland-New York provinces had 1,848 students of law, 341 of medicine, 127 of dentistry, 122 of pharmacy. Missouri had 786 students of law,

643 of medicine, 776 of dentistry, 245 of pharmacy, 126 of engineering, 530 of finance, 240 of sociology, 425 of music, 43 of journalism, and 61 in the nurse's training school. New Orleans had a law school of 81 and California one of 232 students.

It is sometimes urged as an objection to Catholic colleges that they give only a Classical education, and are thus not keeping pace with the world outside. To show that the objection has no foundation in fact, it would be sufficient to enter any Jesuit college which is at all on its feet, and see the extensive and fully equipped chemical and physical laboratories, the seismic plants and in some cases the valuable museums of natural history which they possess. If it were otherwise, they would be false to all their traditions; for the Society has always been conspicuous for its achievements in the natural sciences. It has produced not only great mathematicians and astronomers, but explorers, cosmographers, ethnologists, and archaeologists. Thus, for instance, there would have been absolutely no knowledge of the aborigines of North America, their customs, their manner of life, their food, their dress, their superstitions, their dances, their games, their language had it not been for the minute details sent by the missionaries of the old and new Society to their superiors. In every country where they have been, they have charted the territories over which they journeyed or in which they have labored, described their natural features, catalogued their fauna and flora, enriched the pharmacopeia of the world with drugs, foodstuffs and plants, and have located the salts and minerals and mines.

That this is not idle boasting may be seen at a glance in Sommervogel's "*Bibliothèque des écrivains.*" Thus the names of publications on mathematics fill twenty-eight columns of the huge folio pages. Then

follow other long lists on hydrostatics and hydraulics, navigation, military science; surveying; hydrography and gnomics; physics, chemistry and seismology call for thirty columns; medical sciences; zoology, botany, geology, mineralogy, paleontology, rural economy and agriculture require eight. Then there are two columns on the black art. The fine arts including painting, drawing, sculpture, architecture, music, equitation, printing and mnemonics take from column 927 to 940.

According to this catalogue, the new Society has already on its lists one hundred and sixty-four writers on subjects pertaining to the natural sciences: physics, chemistry, mineralogy, zoology, botany, paleontology, geography, meteorology, astronomy, etc. The names of living writers are not recorded. Nor does this number include the writers who published their works during the Suppression, as de Mailla, who in 1785 issued in thirteen volumes a history of China with plans and maps, the outcome of an official survey of the country — a work entrusted by the emperor to the Jesuits. Father de Mailla was made a mandarin for his share of the work.

The extraordinary work on the zoology of China by the French Jesuit, Pierre Heude, might be adduced as an illustration of similar work in later times. He began his studies in boyhood as a botanist, but abandoned that branch of science when he went to the East. While laboring as a missionary there for thirty years he devoted every moment of his spare time to zoology.

He first travelled along all the rivers of Middle and Eastern China to classify the fresh-water molluscs of those regions. On this subject alone he published ten illustrated volumes between 1876 and 1885. His treatise "*Les Mollusques terrestres de la vallée du Fleuve Bleu*" is today the authority on that subject.

He then directed his attention particularly to the systematic and geographical propagation of Eastern Asiatic species of mammals, as well as to a comparative morphology of classes and family groups, according to tooth and skeleton formations. His fitness for the work was furthered by his extremely keen eye, his accurate memory, and the enormous wealth of material which he had accumulated, partly in the course of his early travels and partly in later expeditions, which carried him in all directions. These expeditions covered chiefly the eight years from 1892 to 1900. They took him to the Philippines which he visited three times; to Singapore, Batavia, the Celebes, the Moluccas, New Guinea, Japan, Vladivostock, Cochin-China, Cambodia, Siam, and Tongking. He carried on his work with absolute independence of method. He contented himself with the facts before him and sought little assistance from authorities; nor did he fear to deduce theoretical conclusions from his own observations which flatly contradicted other authorities. He continued his scientific work until shortly before his death which occurred at Zikawei on January 3, 1902. (The Catholic Encyclopedia, VII, 308.)

Albers in his "*Liber Sæcularis*" maintains that "in the cultivation of the natural sciences, the restored Society won greater fame than the old," and that "a glance at the men whom the Italian provinces alone have produced would be sufficient to convince the doubter. Angelo Secchi, of course, stands out most prominently, and a little later Father Barello, who with the Barnabite Denza established the Meteorological Observatory of Malta. Giambattista Pianciani was regarded with the greatest veneration in Rome because of his vast erudition as a scientist, as were Caraffa, Mancini and Foligni for their knowledge of

mathematics. Marchi was the man who trained the illustrious de Rossi, as an archæologist, and also the Jesuit Raffaele Garrucci whose "*Monumenta delle arte cristiane primitive nella metropoli del Cristianesimo*" laid the foundations of the new study of archæology. The writings of Father Gondi and Francis Tongiorgi have also contributed much to advancement in those fields of knowledge.

Faustino Arévalo was one of the exiles from Spain at the time of the Suppression. He was born at Campanario in Estremadura in 1747, and entered the Society in 1761. Six years afterwards he was deported to Italy by Charles III. In Rome he won the esteem and confidence of Cardinal Lorenzano, who proved to be his Mæcenas by bearing the expense of Arévalo's learned publications. He was held in high honor in Rome, and was appointed to various offices of trust, among them that of pontifical hymnographer and theologian of the penitenziaria, thus succeeding the illustrious Muzzarelli. When the Society was restored, he returned to Spain and was made provincial of Castile. One of his works was the "*Hymnodia hispanica*," a restoration of ancient Spanish hymns to their original metrical, musical and grammatical perfection. This publication was much esteemed by Cardinal Mai and Dom Guéranger. It was accompanied by a curious dissertation on the Breviary of Cardinal Quignonez. He also edited the poems of Prudentius and Dracontius and those of a fifth century Christian of Roman Africa. Besides this, he has to his credit four volumes of Jouvancy's "*Gospel History*," the works of Sedulius and St. Isidore and a Gothic Missal. He stands in the forefront of Spanish patristic scholars, and has shed great lustre on the Church of Spain by his vast learning, fine literary

taste and patriotic devotion to the Christian writers of his fatherland.

The founder of the science of archæology, according to Hurter, was Stefano Antonio Morcelli. He was a member of the old Society and re-entered it when it was restored. Even before the Suppression, which occurred twenty years after his entrance, he had established an archæological section in the Kircher Museum of Rome. When he found himself homeless, in consequence of the publication of the Brief of Clement XIV, he was made the librarian of Cardinal Albani. He refused the Archbishopric of Ragusa and continued his literary labors in Rome. His first publication was "The Style of Inscriptions." In the town of Chiari, his birthplace, to which he afterwards withdrew, he founded an institution for the education of girls, reformed the entire school system, devoted his splendid library to public use, and restored many buildings and churches. Meantime his reputation as master of epigraphic style increased and he was placed in a class of his own above all competitors. Besides his many works on his special subject, he gave to the world five volumes of sermons and ascetic treatises. When the Society was re-established he again took his place in its ranks, and died in Brescia in 1822 at the age of eighty-four. Hurter classifies him as also a historian and geographer.

Nor was Morcelli an exception. Fathers Arthur Martin and Charles Cahier are still of great authority as archæologists, chiefly for their monograph in which, as government officials, they described the Cathedral of Bourges; and likewise for their "*Mélanges archéologiques*," in which the sacred vessels, enamels and other treasures of Aix-la-Chapelle and of Cologne are discussed. They also wrote on the antique ivories

of Bamberg, Ratisbon, Munich and London; on the Byzantine and Arabian weavings; and on the paintings and the mysterious bas-reliefs of the Roman and Carolingian periods. Their works appeared between 1841 and 1848.

A very famous Jesuit archæologist died only a few years ago, and the French government which had just expelled the Jesuits erected a monument at Poitiers to perpetuate his memory. He was Father Camille de la Croix. He was a scion of the old Flemish nobility and was born in the Château Saint-Aubert, near Tournai in Belgium, but he passed nearly all his life in France, and hence Frenchmen considered him as one of their own. He got his first schooling in Bruggel, and, when that college was given up, went with his old masters to France. In 1877 we find him mentioned in the catalogue as a teacher and writer of music. Three years later, the French provinces had been dispersed by the government, and he was then docketed as an archæologist at the former Jesuit college of Poitiers.

De la Croix's success as a discoverer was marvellous. Near Poitiers he found vast Roman baths, five acres in extent, whose existence had never even been suspected. There were tombs of Christian martyrs; a wonderful crypt dating from the beginning of the Christian era; a temple dedicated to Mercury, with its sacred wells, votive vases etc. At Sauxay, nineteen miles from Poitiers, he unearthed the ruins of an entire Roman colony; a veritable Pompeii with its temple of Apollo, its theatres, its palaces, its baths etc. He had the same success at Nantes, Saint-Philibert, and Berthouville; — the French government supplying him with the necessary funds. The "Gaulois" said of him that "in his first ten years he discovered more monuments than would have made twenty archæ-

ologists famous." Meantime he lived in a wooden cabin, on the banks of the Clain, and there he died at the age of eighty, on April 14, 1900; and there also the French government built his monument. At the dedication, all the scientific men of the country were present, and the King of Belgium sent a representative.

Although the well-known François Moigno severed his connection with the Society, it was only after he had achieved greatness while yet in its ranks. He entered the novitiate on September 2, 1822, when he was eighteen years of age. He made his theological studies at Montrouge, and in his spare moments devoted himself to the study of the natural sciences. At the outbreak of the Revolution of 1830, he went with his brethren to Brieg in Switzerland, where he took up the study of languages, chiefly Hebrew and Arabic. When the troubles subsided in France he was appointed professor of mathematics in Paris at the Rue des Postes, and became widely known as a man of unusual attainments. He was on intimate terms with Cauchy, Arago, Ampère and others. He was engaged on one of his best known works: "*Leçons de calcul différentiel et de calcul intégral*" and had already published the first volume when he left the Society. He had been a Jesuit for twenty-one years. He was then made chaplain of Louis-le-Grand, one of the famous colleges owned by the Jesuits before the Suppression, and became the scientific editor of "*La Presse*" in 1850; of "*Le Pays*" in 1851, and in the following year, founded the well-known scientific journal "*Cosmos*," followed by "*Les Mondes*" in 1862, editing meanwhile "*Les Actualités scientifiques*." As a matter of fact, it was the Society that had formed him and enabled him to publish his greatest works.

The German, Father Ludwig Dressel, who was for many years the director of the Polytechnic in Quito, is

well-known for his treatises on geology, chemistry and physics. Kramers, in Holland, is the author of three volumes on chemistry. In entomology, Father Erich Wasmann is among the masters of today, and has written a series of works which have elicited the applause of the scientific world, especially his "Die moderne Biologie und die Entwicklungstheorie." (Modern Biology and the Theory of Evolution.) The writings of Bolsius on biology won for him a membership in the scientific societies of Russia, Belgium, Italy and Holland.

The first meteorological society, the "Palatina," was founded by Father Johann Hemmer in 1780, and it is noteworthy that nearly all its contributors were members of the various religious orders of Austria-Hungary, Italy and France. Its scope was not restricted to the study of meteors, for it accepted papers on ethnology, linguistics, etc. Hence we find Father Dobrizhoffer writing to it from Paraguay, Joseph Lafitau from Canada, Johann Hanxleden, the Sanscrit scholar from Hindostan, and Lorenzo Hervás. Hanxleden and his colleague Roth were the pioneers in Sanscrit. The former was the first European to write a Sanscrit grammar and to compile a Malabar-Sanscrit-Portuguese dictionary. Hervás was one of the Jesuits expelled from Mexico, and after the Suppression was made prefect of the Quirinal Library by Pius VII. While there, he worked in conjunction with several of his former brethren in the compilation and composition of scientific works, mostly of an ethnological character. He also wrote a number of educational works for deaf mutes.

The Observatory of Stonyhurst dates back to 1838-39, when a building consisting of an octagonal centerpiece with four abutting structures was erected in the middle of the garden. But it was not until 1845

that a 4-inch Jones equatorial was mounted in its dome. Meteorological observations were begun as early as 1844, and magnetic in 1856 by Father Weld. In 1867 an 8-inch equatorial was set up. The chief workers were Fathers Stephen Perry, Walter Sidgreaves and Aloysius Cortie. All three were members of the Royal Astronomical Society and were frequently chosen to fill official positions. Father Perry achieved special prominence. He was the director from 1860 to 1862, and again from 1868 till his death in 1889. He was a member of more scientific expeditions than any other living astronomer. He was at Cadiz for the solar eclipse in 1870; he was sent as astronomer royal in 1874 for the transit of Venus to Kerguelen or Desolation Island, and for another observation to Madagascar in 1882. In 1886 he observed a total eclipse at Carriacou in the West Indies. For the eclipse of 1887 he was sent to Russia, and for that of 1889 to Cayenne. On the latter expedition he was attacked by a pestilential fever and died on board the warship "Comus" off Georgetown, Demerara, after receiving the last sacraments from a French Abbé resident in Georgetown. Father Perry was buried there in the cathedral cemetery. His death was that of a saint, and a touching account of it has been left by his assistant, a Jesuit lay-brother.

Father Perry's prominence in the scientific world may be judged by the honors bestowed upon him. He was a Fellow of the Royal Society and a member of the Council; also a member and Fellow of the Royal Astronomical Society and, shortly before he died, he had been proposed as Vice-President. At the time of his death he held the post of President of the Liverpool Astronomical Society. He was a Fellow of the Royal Meteorological Society, a member of the Physical Society of London, and an associate of the

Papal Academy of the Nuovi Lincei, the oldest scientific society in Europe. He belonged also to the Société Géographique of Antwerp, and had received the degree of Doctor of Science *honoris causa* from the Royal University of Ireland. For several years before his death, he served on the committee of the council on education, as well as on the committee for comparing and reducing magnetic observations, for which work he had been appointed by the British Association for the Advancement of Science, a body of which he was a life-member. In 1887 and 1889 he attended at Paris the meetings of the Astrographic Congress for the photographic charting of the heavens.

In the "Monthly Notices" of the Royal Astronomical Society (L, iv) the following resolution appears on the occasion of his death: "The Council having heard with the deepest regret of the death of the Rev. S. J. Perry while on the Society's expedition to observe the total eclipse at the Salut Islands, desire to put on record their sense of the great loss which astronomy has suffered by the death of so enthusiastic and capable an observer, and to offer to his relations and to his colleagues at Stonyhurst the expression of their sincere sympathy and condolence on this sad event." The list of his scientific papers covers twelve pages of his biography. Father Cortie, his associate in the Stonyhurst Observatory, says of him: "His death was glorious, for he died a victim to his sense of duty and his zeal for science. Truly he may lay claim to the title of 'martyr of science,' and a part of the story of the eclipse of December 22, 1889, will be the account of how Father Perry was carried from a sick bed to take his last observation."

Besides the Observatories in Granada and Oña the Spanish Jesuits have another near Tortosa. The main object of the latter is the study of terrestrial

magnetism, seismology, meteorology, study of the sun, etc. It has five separate buildings and a valuable periodical regularly published by the observers.

The Zo-se Observatory near Zikawei in China is in charge of the French Fathers. The Observatory is about 80 feet in length. It has a library of 20,000 volumes with numerous and valuable Chinese manuscripts. They have another station in Madagascar, which is 4,600 feet above sea-level, and consequently higher by 100 metres than the Lick Observatory in California. When the Jesuits were expelled from Madagascar, the Observatory was demolished by the natives who thought it was a fortress. It was rebuilt later at the expense of the French government and the director, Father Colin, was made a corresponding Member of the French Academy. In 1890, 1895, 1898 and 1899 the observers were honored by their home government with purses of considerable value, one being of 6,000 and another of 3,000 francs.

There are other observatories at Calcutta, Rhodesia, Feldkirch, Louvain, Oudenbosch (Holland), Puebla (Mexico), Havana, Woodstock and other Jesuit colleges in the United States; these are attracting notice principally by their seismographical reports. The most conspicuous of all these North American observatories is that of Georgetown which was founded in 1842-43, about the same time as the Naval Observatory. It was built under the direction of Father Curley, whose determination of the longitude of Washington in conjunction with Sir G. B. Airy, the Astronomer Royal of Greenwich, England, was made by observing a series of transits of the moon, and was later shown by the electric telegraph to have been correct to within the tenth of a second. Fathers De Vico, Sestini and Secchi labored at Georgetown.

Secchi's "Researches in Electrical Rheometry" was published in 1852 by the Smithsonian Institute. It was his first literary contribution to science. Sestini's drawings of the sun spots were published by the Naval Observatory. In 1889 Father Hagen, then the director, published his "*Atlas stellarum variabilium*." In 1890 Father Fargis solved the question of "the personal equation" in astronomical observations by his invention of the Photochronograph. It had been attempted by Father Braun in Kalocsa (Hungary) and by Repsola in Königsberg, but both failed. Professors Pickering and Bigelow in the United States had also given it up, but Father Fargis solved the difficulty by a fixed photographic plate and a narrow metal tongue attached to the armature of an electric magnet. It has proved satisfactory in every test.

In Sommervogel's "*Bibliothèque*" the list of the astronomical works written by Secchi covers nineteen pages quarto, in double columns. He was equally active in physics and meteorology and his large meteorograph described in Ganot's "Physics" merited for him the Grand Prix (100,000 francs) and the Cross of the Legion of Honor at the Paris Universal Exposition in 1867. It was conferred upon him by the hand of the Emperor Napoleon, in the presence of the Emperors of Russia and Austria and the Kings of Prussia and Belgium. The Emperor of Brazil sent him a golden rose as a token of appreciation.

The "*Atlas stellarum variabilium*" by Father Johann Hagen is according to "Popular Astronomy" (n. 81, p. 50) the most important event in the star world. Ernst Hartung (V. J. S., vol. 35) says: "It will without doubt become in time an indispensable requisite of the library of every observatory just as the Bonn maps have become." Father Hagen has also won distinction in the mathematical world by his

"Synopsis der höheren Mathematik," in four volumes quarto.

The seismological department of Georgetown, under Father Francis A. Tondorf, has attained an especial prominence in the United States. Its equipment is of the latest perfection, and its earthquake reports are those most commonly quoted in the daily press of America.

Important in their own sphere are the books "Astronomisches aus Babylon" by Fathers Joseph Epping and Johann Nepomuk Strassmaier, and "Die babylonische Mondrechnung" by Epping. F. K. Ginzel (in V. J. S., vol. 35.) expresses the following opinion of them: "It is well known that the investigations made by the Jesuit Father Epping, in conjunction with the Assyriologist Father Strassmaier, upon many Babylonian astronomical bricks have had as a consequence that the scientific level upon which the history of astronomy had formerly placed the Babylonians must be taken considerably higher. Epping's investigations now receive a very valuable extension through the labor of Father Kugher of Valkenburg, Holland. From the communications received concerning Kugher's work the importance of his book to the history of astronomy may be inferred."

"Die Gravitations-Constante" (Vienna, 1896), by Father Carl Braun of Mariaschein, Bohemia, represents about eight years of patient work, and according to Poynting (Proc. of the Royal Soc. Inst. of Great Britain, XVI, 2) "bears internal evidence of great care and accuracy. He obtained almost exactly the same result as Professor Boys with regard to the earth's mean density. Father Braun carried on his work far from the usual mechanical laboratory facilities and had to make much of the apparatus himself. His patience and persistence command our highest admiration."

With regard to the "Kosmogonie vom Standpunkte christlicher Wissenschaft," by Father Braun, Dr. Foster says: (V. J. S., vol. 25) "this problem, mighty in every aspect, is treated from all points of view with clearness and impressiveness. One could hardly find at this time in any other book all the essential features of a theory of the sun collected together in such a directive manner."

Perhaps the famous phrase of St. Ignatius, *Quam sordet tellus quum cælum aspicio*, had something to do with the Society's passion for astronomy. "How sordid the earth is when I look at the sky." His sons have been looking at the sky from the beginning not only spiritually but through telescopes, and many of them have become famous as astronomers. This is all the more notable, because star-gazing was only a secondary object with them. They were first of all priests and scientific men afterwards. As early as 1591 Father Perrerin, in his "Divinatio astrologica," denounced astrology as a superstition although his Protestant friend, the great Kepler, did not admit the distinction between it and astronomy. The book of Perrerin's went through five editions. Father de Angelis published in 1604 five volumes entitled "In astrologos conjectores" (Against astrological guessers). As late as 1676, the work was still in demand, for illustrious personages like Rudolph II, Wallenstein, Gustavus Adolphus, Catherine de' Medici and even Luther and Melanchthon with a host of others were continually having their horoscopes taken.

Another eminent worker was Father Riccioli, of whom we read: "If you want to know the ancient follies on this point consult Riccioli." (Littrois in "Wunder des Himmels," 1886, 604.) The implication might be that Riccioli approved of them, but the reverse is the case, for, as Thomas Aquinas furnishes a list of

every actual and almost every possible theological and philosophical error, but after each adds *videtur quod non*, which he follows up by a refutation, so does Riccioli in his Astrology. He was a genius. He became a Jesuit when he was sixteen, and for years never thought of telescopes. He taught poetry, philosophy and theology at Parma and Bologna, and took up astronomy only when his superiors assigned him to that study. Being an Italian, he did not like Copernicus or Kepler. They were from the Protestant North and had refused to accept the Gregorian Calendar. He admitted, indeed, that the Copernican system was the most beautiful, the most simple, the best conceived, but not solid, so he made one of his own, but did not adhere to it tenaciously.

Appreciating the deficiencies of the astronomy of the ancients, he composed the famous "*Almagestum novum*," which placed the whole science on a new basis. Beginning by the measurement of the earth, he produced, though he made mistakes, the first meteorological-system. His lunar observations revealed 600 spots on the moon, which is fifty more than had been found by Hevelius. His collaborator, Grimaldi, the greatest mathematician of his age, made the maps. His remarks on libration fill an entire volume, and the writer in the "*Biographie universelle*" gives him the credit of experimenting on the oscillations of the pendulum before Galileo. His health was always poor, but he worked like a giant. His "*Almagestum*" consists of 1500 folio pages, and is described as a treasure of astronomical erudition. Lalande quotes from it continually. His "*Astronomia reformata*" is in two volumes folio, and he has twelve folio volumes on geography and hydrography. Its learning is astounding. Thus, for instance, in the second part of his "*Chronologia*" there is a list of the principal events from the creation

to the year 1688, along with the names of kings, patriarchs, nations, heresies, councils, and great personages, which was really collateral matter.

What the Jesuit astronomers accomplished in China from the time of Ricci down to Hallerstein in 1774 has been continued there to the present day. The first government observatory in Europe was erected in the University of Vienna, then in the hands of the Jesuits. There were others at Vilna, Schwetzingen and Mannheim. Twelve other private ones had been built in the various European colleges of the Society. The establishment of these observatories was providential, for when the Society was suppressed they afforded occupation and support to a great number of dispersed Jesuits, who remained in charge of them during their forty years of homelessness and kept alive the old spirit of the Order in its affection for that particular study. As in the old Society this work is still a matter of private enterprise. As far as we are aware there is only one observatory where a government assists, the Observatory of Manila, in which the employees are salaried by the United States government. The equipment itself, however, was provided by the Jesuits, who reduced their living expenses to the minimum in order to build the house and buy the instruments.

On the other hand, the number of actual Jesuit observatories in the strict sense of the term already rivals that of the old Society. The Roman establishment which had been made famous by Scheiner, Gottignes, Asclepi, Borgondius, Maire and Boscovich was continued during the Suppression by the secular priest Calandrelli. In 1824 Leo XII restored it to the Society, and Father Dumouchel took charge of it with De Vico as an assistant. The latter's reputation was European. He was known as the Comet Chaser, for he had discovered eight of them. The well-known

five and a half years periodic comet bears his name. He succeeded Dumouchel as director in 1840, and was holding that office when the Revolution of 1848 drove the Jesuits from Rome. He was received with great enthusiasm in France by Arago, and in England he was offered the directorship of the Observatory of Madras but he preferred to go to Georgetown in the United States. Being called to London on business, he died there on November 15, 1848, at the age of 43. Herschel wrote his obituary in the "Notices of the Astronomical Society."

Secchi had gone with De Vico to Georgetown, but was recalled to Rome in 1849 by Pius IX, and given charge of the observatory. He was born at Reggio in 1818, and, after studying in the Jesuit college there, entered the Society at the age of sixteen. He began as a tutor in physics and continued at that work when he went to Georgetown. Astronomy had as yet not appealed to him, but in Washington he met the famous hydrographer, meteorologist and astronomer, Maury, and a deep affection sprang up between them, and Secchi dedicated one of his books to his American friend. His appointment to the Roman Observatory in 1859 was due to the recommendation of De Vico, and in two years his brilliant success as an observer attracted the attention of the scientific world. He began by a revision of Struve's "Catalogue of Double Stars," which necessitated seven years' strenuous work, and he was able to verify 10,000 of the entries. Meantime he was studying the physical condition of Saturn, Jupiter, Mars and the four great moons of Jupiter. In 1852 the moon became the special object of his investigations, and his micrometrical map of the great crater was so exact that the Royal Society of London had numerous photographs made of it. In 1859 he published his great work "*Il quadro fisico del sistema*

solare secondo il piu recenti osservazioni.” The study of the sun spots was his favorite task, and his expedition to Spain in 1860 to observe the total eclipse established the fact that the red protuberances around the edge of the eclipsed sun were real features of the sun itself and not optical illuminations or illuminated mountains of the moon. He began the “Sun Records” in Rome, and they are kept up till this day. No other observatory has anything like them. All this, with his inventions, and the study of the spectroscope, heliospectroscope and telespectroscope, besides the mass of scientific results which he arrived at, has put him in the very first rank of astronomers. He was equally conspicuous as a meteorologist and a physicist. When the Piedmontese took Rome, Secchi was offered the rank of senator and the superintendency of all the observatories of Italy if he would leave the Society. Of course he scoffed at the proposal; but his authority in Italy was so great that the invaders did not dare to expel him from his observatory. He died in 1878.

Clerke says of him: “The effective founders of stellar photography were Father Secchi, the eminent Jesuit astronomer of the Collegio Romano, and Dr. Huggins with whom the late Professor Mullen was associated. The work of each was happily made to supplement that of the other. With less perfect appliances, the Roman astronomer sought to render his work extensive rather than precise; whereas, at Upper Tulse Hill, searching accuracy over a narrower guage was aimed at and attained. To Father Secchi is due the merit of having executed the first spectroscope view of the heavens. Above 4000 stars were all passed in review by him and classified according to the varying qualities of their light. His provisional establishment (1863-7) of four types of stellar spectra

has proved a genuine aid to knowledge, through the facilities afforded by it for the arrangement and comparison of rapidly accumulating facts. Moreover it is scarcely doubtful that these spectral distinctions correspond to differences in physical conditions of a marked kind."

"I saw the great man," said one who was in the audience of the splendid hall of the Cancelleria, "when he was giving a course on the solar spectrum. The vast auditorium was crowded with a brilliant throng in which you could see cardinals, archbishops, monsignori and laymen, all representing the highest religious, diplomatic and scientific circles. Though an Italian, Secchi spoke in French that was absolutely perfect. Everyone was enthralled, but what captivated me was the gentleness and even deference with which he spoke to the men who were adjusting the screens. He almost seemed to be their servant and I could not help saying to myself, 'Oh! I love you.' I saw him later in the street. It was in the turbulent days of the Italian occupation. He was walking alone; his head slightly bowed. Suddenly the cry was heard: 'Death to the Jesuits!' and an excited mob was seen rushing towards him. He stood still; grasped the stout stick in his hand, glared at them; and they fled. I never saw anything like it. I loved him before. I adored him now." In brief, Secchi was a great man in the eyes of the world, but he was a greater religious. Indeed it is said that when his superiors told him to apply himself to mathematics he burst into tears. He wanted to be a missionary. He was such, while being at the same time one of the most distinguished men in the scientific world.

The Manila Observatory in the Philippines, strictly speaking, began its meteorological service in 1865,

though observations had been made many years previously. In 1881 it was officially approved by the Spanish government and in 1901 by that of the United States. The meteorological importance and efficiency of the Manila Observatory overshadows its astronomical, for the reason that it is situated in the eastern typhoon path. Astronomy, however, is by no means neglected. From 1880 up to the present time it has rendered very valuable services to the world. First, the official time was given to the city of Manila and, after the American occupation, it was extended to all the telegraph stations throughout the islands. Secondly, about one hundred ship chronometers are annually compared and rated at the Observatory free of charge.

In 1894 Father José Algué began to complete the astronomical equipment and erected a new building at the cost of \$40,000, equipping it with instruments of the latest and best type. Three years later he was given charge of the whole establishment, and is now rendering immense and indispensable service to the shipping interests of the Far East by his weather predictions. His barocyclonometer is carried on every ship in those waters. In 1900 he was sent to Washington by the United States government to supervise the printing of his immense work entitled "*El Archipiélago Filipino*," and he gave later to the World's Fair at St. Louis one of its remarkable exhibits,—a relief map covering a great expanse on the ground and representing every island, river, bay, cape, peninsula, volcano, village and city of the Archipelago. Previous to his appointment in Manila Father Algué had worked for several years in the Georgetown Observatory.

In the matter of the theological teaching it will suffice to note that the Collegium Germanicum was given back to the Society in 1829 and entrusted to Father Aloysius

Landes as rector. The German government for some time forbade German students to attend its classes, but in 1848 there were 251 on the roster. Since it opened its doors to the present day, it has given to the Church 4 cardinals, 4 archbishops, 11 bishops, 3 coadjutor bishops, 1 vicar Apostolic, besides a number of distinguished professors, canons and priests.

A very notable recognition of the Society in the field of education was given by Pius IX, when he confided to it the government of the college known as the Pium Latinum. The distinguished ecclesiastic who suggested it was the Apostolic prothonotary, José Ignacio Eyzaguirre, a Chilian by birth. The college was founded in 1858 to prepare a body of learned priests for the various countries of South America. In 1908 at its golden jubilee it could show a record not only of distinguished priests but of a cardinal, Joachim Arcoverde de Albuquerque Cavalcanti, and of 30 bishops, though it began with only 15 students. The house that first sheltered them was extremely small, but the Pope saw to it that they had a larger establishment. While urging the bishops of Latin America to support it liberally — for having been Apostolic delegate in Chili no one knew better than he the urgent necessity of such a school — he himself was lavish in his gifts of money, books, vestments, etc. In 1867 a part of the old Jesuit novitiate was purchased from the Government, and although in 1870 the Jesuits were expelled from Rome those in the Pio Latino were not disturbed. In 1884 a new site was found near the Vatican and on the banks of the Tiber where there is now a splendid college with a capacity of 400 students. In 1905 Cardinal Vives y Tuto published an Apostolic Constitution which gave the title "Pontifical" to the college and confided the

education *in perpetuum* to the Society. This Constitution had been asked for by the Latin American Bishops during the Council, it was promised by Leo XIII, and finally realized by Pius X. When formally handed over to the Jesuits there were 104 alumni present. The trust was accepted in the name of Father General by Father Caterini, provincial of the Roman province.

CHAPTER XXVIII

LITERATURE

Grammars and Lexicons of every tongue — Dramas — Histories of Literature — Cartography — Sinology — Egyptology — Sanscrit — Catholic Encyclopedia — Catalogues of Jesuit Writers — Acta Sanctorum — Jesuit Relations — Nomenclator — Periodicals — Philosophy — Dogmatic, Moral and Ascetic Theology — Canon Law — Exegesis.

THE literary activity of the Society has always been very great, not only in theological, philosophical and scientific fields, but also in those that are specifically designated as pertaining to the *belles lettres*. Thus, under the heading "Linguistics," in Sommervogel's "Bibliotheca" we find treatises on philology, the origin of language, grammatical theories, a pentaglottic vocabulary, a lexicon of twenty-four languages, the first language, etc. Then come the Classics. Under "Greek," there are two huge pages with the names of various grammars; besides dictionaries, exercises and collections of old Greek authors. Under "Latin," we find four pages of grammars and lexicons; some of the latter giving the equivalents in Portuguese, Tamul, Chinese, French, Polish, Brazilian, Bohemian, Syrian, Armenian and Japanese. After that we have: "Elegances," "Roots," "Ancient and Modern Latin," "Anthologies," "Pronunciations," "Medullas" etc. Six pages are devoted to grammars and dictionaries of European languages, not only the ordinary ones but also Basque, Bohemian, Celtic, Croat, Illyrian, Wend, Provençal, Russian and Turkish. The Asiatic languages follow next in order: Annamite, Siamese, Arabian, Armenian, Georgian, Chinese, Cochinese, Hebrew, Hindustanee, Japanese, Persian, Sanscrit

and Syrian; with two columns of Angolese, Caffre, Egyptian, Ethiopian, Kabyle and Malgache grammars. The Malgache all bear the dates of the late nineteenth century, and there is an Esquimaux Grammar by Father Barnum dated 1901.

The tongues of most of the North and South American Indians are represented; the dictionaries of the South American Indians were all written by the Fathers of the old Society.

The books devoted to the study of eloquence are appalling in their number. They are in all languages and on all sorts of subjects, sacred and profane. There are panegyrics, funeral orations, coronation speeches, eulogies, episcopal consecrations, royal progresses, patriotic discourses, but only occasionally does the eye catch a modern date in the formidable list of sixty-three folio pages.

Latin poetry claims fifty-seven pages for the titles of compositions or studies. Poetry in the modern languages is much more modest and requires only as many columns as the ancients demanded pages. The English list is very brief; the Italian very long; and while the ancient Jesuits seemed to have little fear of breaking forth into verse, the modern worshippers of the Muse, except when they utter their thoughts in Malgache, or Chouana or Tagale or Japanese, are very cautious.

Pious people perhaps may be scandalized to hear that the Jesuits of the old Society wrote a great deal for the theatres; it was not, however, for the theatres of the world, but for the theatres of their colleges. Hence in the chapter entitled "Theatre," after a number of treatises on "The Restriction of Comedies," "Théâtre des Grecs," "Liturgical Drama," "Reflections on the Danger of Shows," "The mind of St. Paul, St. Thomas Aquinas and St. Francis de Sales on Plays;"

etc., we come face to face with the titles of plays that crowd and blacken by their close print no less than ten huge folio pages. They are contributed by the Jesuits of all countries. Germany especially was very prolific in this kind of literature, claiming as many as four pages of titles; England furnishes only seven dramas in all, three of which are modern. Three of the ancient plays had for their author no less a personage than the Blessed Edmund Campion. They were entitled "The Sacrifice of Isaac," "The Tragedy of King Saul," while Southwell credits him with "Nectar et Ambrosia," which was acted before the emperor. All these were written in 1575, when he was professor of rhetoric in Bohemia.

Belgium has a long list to its credit, and among the dramatists appears the very eminent Ignace Carbonelle, but only as the author of the text of a Cantata for the jubilee of Pius IX in 1877. In France occurs the name of Arsène Cahours, who wrote many tragedies and even a vaudeville, which he called "L'enterrement du Père Simon, le brocanteur." Longhaye's well-known college plays are on the list.

There are many oratorios, but it is feared that the timid will be scandalized to hear that an entire column is required for the names of the authors of *ballets*. One of the writers is no less a personage than the distinguished historian Jouvancy. The ballets are interludes; there was no impropriety in these dances, however, for no female characters appeared, and the college boys for whom they were written had to do all the dancing themselves.

"Many of these dramas," says Father Schwickerath quoting Janssen, "were exhibited with all possible splendor, as for instance those given at La Flèche in 1614 before Louis XIII and his court. But it seems that nowhere was greater pomp displayed than at

Munich where the court liberally contributed to make the performances especially brilliant. In 1574 the tragedy 'Constantine' was played on two successive days, and the whole city was beautifully decorated. More than one thousand actors took part in the play. Constantine entered the city in a triumphal chariot surrounded by four hundred horsemen in glittering armor. At the performance of 'Esther' in 1577, the most splendid costumes and gems were furnished from the treasury of the Duke; and at the banquet of King Assuérus one hundred precious dishes of gold and silver were used."

Those old Jesuits seemed to be carrying out the famous order of La Mancha's Knight when the ordinary stage was too small: "Then build a house or act it on the plain;" or as a recent writer declares "Like Richard Wagner in our days, the Jesuits aimed at and succeeded in uniting all the arts within the compass of the drama. The effect of such plays was like those of the Oberammergau Passion Play, ravishing, overpowering. Even people ignorant of the Latin tongue were captivated by these representations and the concourse of people was usually very great. In 1565 'Judith' was acted before the court in Munich and then repeated in the public square. Even the surrounding walls and roofs of the houses were covered with eager spectators. In 1560 the comedy 'Euripus' was given in the courtyard of the college at Prague before a crowd of more than eight thousand people. It had to be repeated three times and was asked for again and again."

The early German parsons denounced these dramas as devices for propagating idolatry, but on the other hand a very capable critic Karl von Reinhardstottner says: "In the first century of their history the Jesuits did great work in this line. They performed dramas

full of power and grandeur, and though their dramatic productions did not equal the fine lyrics of the Jesuit poets Balde and Sarbiewski, still in the dramas of Fabricius, Agricola and others, there is unmistakable poetic spirit and noble seriousness. How could the enormous success of their performances be otherwise explained? And who could doubt for a moment that by their dramas they rendered great service to their century; that they advanced culture, and preserved taste for the theatre and its subsidiary arts? It would be sheer ingratitude to undervalue what they effected by their dramas."

Goethe was present at a play given in 1786 at Ratisbon. It was during the Suppression, but happily the Jesuit traditions had been maintained in the college. He has left his impressions in writing: "This public performance has convinced me anew of the cleverness of the Jesuits. They rejected nothing that could be of any conceivable service to them, and they knew how to wield their weapons with devotion and dexterity. This is not cleverness of the merely abstract order; it is a real fruition of the thing itself; an absorbing interest which springs from the practical uses of life. Just as this great spiritual society had its organ-builders, its sculptors, its gilders so there seem to be some who by nature and inclination take to the drama; and as their churches are distinguished by a pleasing pomp, so these prudent men have seized on the sensibility of the world by a decent theatre." (*Italien Reise*, Goethe Werke, Cotta's Ed. 1840 XXIII p. 3-4.)

Tiraboschi began his literary work when a young professor in Modena by editing the Latin-Italian dictionary of Monza, but he made so many corrections that it was practically a new work. Subsequently he was appointed librarian at Milan, and by means of the documents he discovered, wrote a "History of

the *Humiliati*," which filled up a gap in the annals of the Church. While librarian in the ducal library at Modena, he began his monumental work on the "*Storia della letteratura italiana*." This history extends from Etruscan times to 1700, and required eleven years of constant labor to complete it.

Hurter tells us "Michael Cosmas Petrus Denis was a most celebrated bibliographer, whose almost innumerable works must be placed in the category of humanistic literature." He entered the Society in Upper Austria on October 17, 1747, and taught rhetoric for twelve years in the Theresian College for Nobles, where he won some renown by his poetry. At the time of the Suppression of the Society, to which he ever remained grateful and attached, he was given charge of the Garelli Library and devoted himself to the study of literature and bibliography. His public lectures attracted immense throngs from far and near. He was promoted to be royal counsellor by Emperor Leopold and was made custodian of the Imperial Library. By that time he was a European celebrity. De Backer in his "*Bibliotheca*" mentions ninety-three of his publications. Hurter classifies as the most important the "*Denkmale der christlichen Glauben- und Sittenlehre*." His poems which he signed "Sined," which was Denis spelled backward, won him the name of Bard of the Danube, and helped considerably to promote the study of German in Austria. He was one of a group of poets whose chief aim was to arouse German patriotism. Ossian was their ideal and inspiration, and Denis translated the Gaelic poet into German (1768-69), and in addition he published two volumes of poems just one year before the Suppression. Naturally these patriotic effusions in verse by a Jesuit attracted considerable attention. Denis died in Vienna on 20 September, 1800.

Father Baumgartner has won a high place in the domain of letters by his large work entitled "History of the Literature of the Entire World." Besides this he has to his credit three volumes on "Goethe," another on "Longfellow;" a fifth on "Vondel," a sixth entitled "Ausflüge in das Land der Seein" and a seventh called "Island und die Faröer."

Of Father Faustino Arévalo, the distinguished hymnographer and patrologist, we have spoken above.

Geographical themes appealed to many writers both of the old and the new Society, and also to those of the intervening period. The subjects relate to every part of the world. There is, for instance, "The German Tyrol" by the Italian Bresciani; "The Longitude of Milan" by Lagrange; "The Geography of the Archipelago" by F. X. Liechtlé. This archipelago was the West Indies. His brother Ignatius executed a similar work on the Grecian Islands. He went to Naxos in 1754, and died there in 1795. "Chota-Nagpur" is described in 1883, "Abyssinia" in 1896, and the "Belgian Congo" in 1897. Veiga writes of the "Orinoco" in 1789, and Armand Jean of the "Polynesians" in 1867. There is no end of maps such as "Turkestan and Dzoungaria," "China and Tatar," "The Land of Chanaan," "Paraguay," "Lake Superior," "The Land between the Napo and the Amazons." The famous maps of Mexico by Father Kino have been reproduced by Hubert Bancroft in his "Native Races."

Joseph de Mayoria de Mailla's great work called "Toung-Kian-Kang-mou," which is an abstract of the Chinese annals, was sent to France in 1737, but was not published until 1785. He was the first European to give the world a knowledge of the classic historical works of the Chinese. His work is of great value for the reason that it provides the most important

foundation for a connected history of China. He sent along with it many very valuable maps and charts — the result of his work in making a cartographical survey of the country; the part assigned to him including the provinces of Ho-nan, Kiang-hinan, Tshe-Kiang, Fo-Kien and the Island of Formosa. As a reward for his labor the emperor made him a mandarin, and when he died at the age of seventy-nine very elaborate obsequies were ordered by imperial decree.

Father Joseph Fischer, a professor at Feldskirch, is known in all the learned societies of the world for his "Die Entdeckungen der Normannen in America" and also for his "Cosmographiæ introductio" of Martin Waldseemüller, on whose map the name "America" first appeared. The maps and studies of old Huronia by Father Jones have been published by the Canadian Government.

John Baptist Belot, who died in 1904, won a reputation as an Orientalist, as did his associate Father Cheiko by his "Chrestomathia Arabica," in five volumes, and also by his Arabic Lexicon. Their fellow-worker Father Lammens is now a professor in the Biblical Institute in Rome. As they lived a considerable time in Syria they have a distinct advantage over other Europeans in this particular study.

Andrew Zottoli is an authority as a sinologist. The misfortune of being exiled from Italy in 1848 gave him the advantage, which he would not otherwise have had, of becoming proficient in Chinese, for he lived fifty-four years in Kiang-nan. Besides his Chinese catechism and grammar, he has published a complete course of Chinese literature in five volumes, and a universal dictionary of the Chinese language in twelve.

To this list may be added what a recent critic called the monumental work of the illustrious Father Beccari, known as "Scriptores rerum ægyptiacarum." It

consists of sixteen volumes, and includes the entire period of Egyptian history from the sixteenth to the nineteenth century. In this category, Father Strassmaier represents the Society by his works on Assyriology and cuneiform inscriptions. With him is Father Dahlman whose "Das Mahabharata als Epos und Rechtbuch," "Nirvana," "Buddha," and "Mahabharata Studien" have won universal applause.

Luigi Lanzi, the Italian archæologist, was born at Olmo near Macerata in 1732, and entered the Society in 1749. At its Suppression, the Grand Duke of Tuscany made him the assistant director of the Florentine Museum. He devoted himself to the study of ancient and modern literature, and was made a member of the Arcadians. The deciphering of monuments, chiefly Etruscan, was one of his favorite occupations and resulted in his writing his "Saggio di lingua etrusca" in 1789. Four years later he produced his noted "History of Painting in Italy." His other works included a critical commentary on Hesiod's "Works and Days," with a Latin and an Italian translation in verse; three books of "Inscriptiones et carmina," translations of Catullus, Theocritus and others, besides two ascetic works on St. Joseph and the Sacred Heart respectively. He died in 1810 four years before the Restoration.

Angelo Mai is one of the very attractive figures at the beginning of the nineteenth century. He had studied at the seminary of Bergamo and had as professor, Father Mozzi, a member of the suppressed Society. When the saintly Pignatelli opened the novitiate at Parma in 1799, Mozzi joined him and young Angelo who was then seventeen years old went there as a novice. He was sent to Naples in 1804 to teach humanities, but was obliged to leave when the French occupied the city. He was then summoned to Rome,

and ordained a priest. While there, he met two exiled Jesuits from Spain: Monero and Monacho, who besides teaching him Hebrew and Greek, gave him his first instructions in paleography, showing him how to manipulate and decipher palimpsests. In 1813 he was compelled by the order of the duke to return to his native country, and was appointed custodian of the Ambrosian Library at Milan. There he made his first great discoveries of a number of precious manuscripts, which alone sufficed to give him an important place in the learned world. In 1819 at the suggestion of Cardinals Consalvi and Litta, the staunchest friends of the Society, Pius VII appointed him librarian of the Vatican, with the consent of the General.

From all this it is very hard to understand how Mai is generally set down as having left the Society. Albers says so in his "*Liber sæcularis*," Hurter in his "*Nomenclator*," as does Sommervogel in his "*Bibliotheca*," and his name does not appear in Terrien's list of those who died in the Society. In spite of all this, however, the expression "left the Society" seems a somewhat cruel term to apply to one who was evidently without reproach and who was asked for by the Sovereign Pontiff. He was made a cardinal by Gregory XVI, a promotion which his old novice master Father Pignatelli had foretold when Angelo was summoned to be librarian at Milan. He continued his work in the Vatican and gave to the world the unpublished pages of three hundred and fifty ancient authors which he had discovered.

Father Hugo Hurter calls Francesco Zaccaria of the old Society the most industrious worker in the history of literature. This praise might well be applied to himself if it were only for his wonderful "*Nomenclator literarius theologiæ catholicæ*." It is a catalogue of the

names and works of all Catholic theological writers from the year 1564 up to the year 1894. Nor is it merely a list of names for it gives an epitome of the lives of the authors and an appreciation of their work and their relative merit in the special subject to which they devoted themselves; it thus covers the whole domain of scholastic, positive and moral theology, as well as of patrology, ecclesiastical history and the cognate sciences such as epigraphy, archæology and liturgy. It consists of five volumes with two closely printed columns on each page. The last column in the second volume is numbered 1846. After that come fifty-three pages of indexes and a single page of *corrigenda* in that volume alone. It is worth while noting that there are only six errors in all this bewildering mass of matter; there are, besides, three additions, not to the text, but to the index, from which the names of three writers were accidentally omitted.

So condensed is the letterpress that only a dash separates one subject from another. Nevertheless, thanks to the ingenious indexes, both of persons and subjects, the subject sought for can be found immediately. Finally, between the text and the indexes are two marvellous chronological charts. By means of the first, the student can follow year by year the growth of the various branches of theology and know the names of all the authors in each. The second chart takes the different countries of Europe—Italy, Spain, Portugal, France, Belgium, Germany, England, Poland and Hungary—and as you travel down the years in the succeeding centuries you can see what studies were most in favor in different parts of the world and the different stages of their history. Not only that, but a style of type, varying from a large black print, down to a very pale and small impression, gives you the relative prominence of every one of the

vast multitude of authors. Such a work will last to the end of time and never lose its value, and how Father Hurter, who was the beloved spiritual father of the University of Innsbruck, whose theological faculty he entered in 1858, and who, besides publishing his unusually attractive theology and editing fifty-eight volumes of the Fathers of the Church, could find time and strength to produce his encyclopedic "Nomenclator" is almost inconceivable.

In the year 1907, the scheme of a Catholic Encyclopedia was launched in New York. The editors chosen were Dr. Charles Herbermann, for more than fifty years professor of Latin and the most distinguished member of the College of the City of New York; Mgr. Thomas Shahan, the rector of the Catholic University at Washington, and later raised to the episcopal dignity; Dr. Edward A. Pace, professor of philosophy in the same university; Dr. Condé Benoist Pallen, a well-known Catholic publicist, and Father John J. Wynne of the Society of Jesus.

The scope of the work is unlike that of other Catholic encyclopedias. It is not exclusively ecclesiastical, for it records all that Catholics have done not only in behalf of charity or morals, but also in the intellectual, and artistic development of mankind. Hence, while covering the whole domain of dogmatic and moral theology, ecclesiastical history and liturgy, it has succeeded in giving its readers information on art, architecture, archeology, literature, history, travel, language, ethnology, etc., such as cannot be found in any other encyclopedia in the English language. Only the most eminent writers have been asked to contribute to it, and hence its articles can be cited as the most recent exposition of the matters discussed. It appeared with amazing rapidity, the whole series of sixteen volumes being completed in nine years. To it is

added an extra volume entitled "The Catholic Encyclopedia and its Makers," which consists of photographs and biographical sketches of all the contributors.

The encyclopedia has proved to be an immense boon to the Church in America. The chief credit of the publication is generally accorded to Father John Wynne, who is a native of New York. It was he who conceived it, secured the board of editors, and, as his distinguished associate, Bishop Shahan, declared with almost affectionate eagerness at a public session of the faculty and students of the ecclesiastical seminary of New York: "it was he who encouraged and sustained the editors by his buoyant optimism in the perilous stages of its elaboration." This information may be helpful abroad to show that the Society in America is doing something for the glory of God and the salvation of souls. The apostolic character of the work is further enhanced by the fact that funds are being established in various dioceses to enable each seminarian to become the personal owner of the entire set from the very first moment he begins his studies. The effect of such an arrangement on the ecclesiastical mind of the century is inestimable. It is also being placed by the Knights of Columbus and by rich Catholics in battleships and the United States' military posts, as well as in civic libraries and club houses.

The first catalogue of Jesuit writers was drawn up by Father Ribadeneira in 1602-1608. Schott and Alegambe continued the work in 1643, and Nathaniel Bacon or Southwell, or Sotwel, as he was called on the Continent, published a third in 1676. Nothing more, however, was done in that line by the old Society, and it was not until the twenty-first congregation, at which Father Roothaan presided, that a postulatium was presented asking for the resumption of this valuable work. Something prevented this from being done for

the time being, and it was not until 1853 that the work was undertaken by the two Belgians, Augustine and Aloys de Backer.

Up to 1861 a series of seven issues appeared, but as by that time the number of names had increased to ten thousand, a new arrangement had to be made, and in 1869 the work appeared in three large folios. In 1885, on the death of Augustine de Backer, Charles Sommervogel took up the work. Providentially he was well equipped for the task, for although he had been continually employed at other tasks, sometimes merely as a surveillant in a French college, he had contrived to publish in 1884 a "*Dictionnaire des ouvrages anonymes et pseudonymes des religieux de la Compagnie de Jésus.*" He began by recasting all that his predecessors had done, and it was only after four years that he had published the first volume. Others, however, followed in quick succession, and in 1900 the ninth volume appeared. The tenth volume, an index, was unfinished at the time of his death, but has since been completed by Father Bliard. Besides his articles in the "*Etudes*," he had also put into press a "*Table méthodique des Mémoires de Trévoux*," in three volumes, a "*Bibliotheca Mariana S. J.*" and a "*Moniteur bibliographique de la Compagnie de Jésus.*" He had intended to publish a revised edition of Carayon's, "*Bibliographie historique*," but was prevented by death.

As far back as 1658, Pope Alexander VIII did not hesitate to declare that "no literary work had ever been undertaken that was more useful or more glorious" than the "*Acta Sanctorum*" of Father Bollandus and his associates, nor did the learned Protestants of those days refrain from extolling the scientific spirit in which the work was being conducted. The "*Acta*," which began in the middle of the seventeenth century and which is still going on, reads like a romance. The

account of it by De Smedt tells us how the first writers had only a garret for a library, and were forced to pile their books on the floor; how Cardinal Bellarmine denounced the work as chimerical; how the Carmelites were in a rage because Papebroch denied that Elias was the founder of their order; how the Spanish Inquisition denounced the work and condemned the thirty volumes as heretical, and how finally it reached its present status.

The Bollandists did not immediately feel the blow that struck the rest of the Society of Jesus in 1773. Indeed, the commissioners announced that the government was satisfied with the labors of the Bollandists and was disposed to exercise special consideration in their behalf. In 1778 they removed to the Abbey of Caudenberg in Brussels, and the writers received a small pension. In 1788 three new volumes were published. Meantime Joseph II had succeeded Maria Theresa, and the sky began to darken. On October 16, 1788, the government decided to stop the pension of the writers, and their books and manuscripts which the official inspectors denounced as "trash" were ordered to be sold. After a year, the Fathers made an offer to the Premonstratensian Abbot of Tongerlo to buy the books and manuscripts for what would be equivalent now to about \$4,353; the money, however, was to be paid to the Austrian government and not to the owners of the library. Happily the writers found shelter in the monastery with their books and, though the Brabantine Revolution disturbed them for a time, they continued at their work unmolested until 1794, when they issued another volume.

It was fortunate that they had succeeded in putting that volume into print, for that very year the French invaded Belgium and both Premonstratensians and Bollandists were obliged to disperse. Some of the

treasures of the library were hidden in the houses of the peasants, and others were hastily piled into wagons and carried to Westphalia, with the only result that could be anticipated — the loss of an immense amount of most valuable material; a certain number of the books were returned to the abbey, and left there in the dust until 1825. As there was no hope, at that time, of the Bollandists ever being able to resume their work, the monks disposed of most of the library treasure at public auction, and, what was not sold, was given to the Holland government and incorporated in the library of the Hague. The manuscripts were transported to Brussels and deposited in the Burgundian Library. They are still there.

In 1836 a hagiographical society in France under the patronage of Guizot and several bishops proposed to take up the work of the Bollandists and an envoy was sent to purchase the documents from the Belgian government. The proposition evoked a patriotic storm in the little country, and a petition was made to the minister of the interior, de Theux, imploring him to lose no time in securing for his native land the honor of completing the work, and to entrust the task to the Jesuit Fathers, who had begun it and carried it on for two centuries. The result was that on January 29, 1837, the provincial of Belgium appointed four Fathers who were to live at St. Michel in Brussels. The government gave them an annual subsidy of six thousand francs, but this was withdrawn in 1868 by the Liberals and never restored, though the Catholics have been in control since 1884.

There are more than one hundred volumes to the credit of the writers up to the present time, sixty-five of which are huge folios. What they contain may be learned from the most competent of all authorities, Charles de Smedt, the Bollandist director, who wrote

the most complete and scientific account of the Bollandist collection for the Catholic Encyclopedia. It is sufficient to state that in the opinion of the most distinguished and capable scholars in the field, the work of the later Bollandists is in no wise inferior to the work of their illustrious predecessors of the seventeenth and eighteenth centuries.

In reviewing a recent publication of a Bollandist work, the scholarly "American Historical Review" (July, 1920) has this to say: "It is to be hoped that a more widely diffused knowledge of what the Bollandists have been doing for human learning, historical and literary, may bring American aid to fill the gaps in their resources caused by the devastations of war. It is a pleasure to know that the Princeton University Press intends to issue an English translation of Father Delehaye's admirable book, which gives an account of the labors of the Bollandists from 1638 down to the present day."

It has been said that the Jesuits had a way of keeping their most brilliant members before the public eye while sending their inferior men to the missions to be eaten by the savages. That this is not an accepted opinion in America is evidenced by the publication of what are called the "Jesuit Relations," in seventy-two volumes, by a firm in Cleveland, Ohio, whose members had no affiliation with Catholics or Jesuits, and whose venture involved immense financial risks. "The Jesuit Relations and Allied Documents" is the title of the work. The subsidiary title is "Travels and Explorations of Jesuit Missionaries in New France, 1610-1791. The Original French, Latin and Italian Texts, with English Translations and Notes, illustrated by Portraits, Maps and Facsimiles."

The editor is Reuben Gold Thwaites, Secretary of the State Historical Society of Wisconsin. In his

preface he says: "American historians from Shea and Parkman down have already made liberal use of the 'Relations,' and here and there antiquarians and historical societies have published fragmentary translations. The great body of the 'Relations' and their allied documents however have never been Englished; hence these interesting papers have never been accessible to the majority of historical students. The present edition offers to the public for the first time an English rendering side by side with the original.

"The authors of the journals which form the basis of the 'Relations' were for the most part men of trained intellect, acute observers, and practiced in the art of keeping records of their experiences. They had left the most highly civilized country of their times to plunge at once into the heart of the wilderness and attempt to win to the Christian Faith the fiercest savages known to history. To gain these savages it was first necessary to know them intimately, their speech, their habits, their manner of thought, their strong points and their weak. These first students of American Indian history were not only amply fitted for their task but none have since had better opportunity for its prosecution. They performed a great service to mankind in publishing their annals, which are for historian, geographer and ethnologist our best authorities.

"Many of the 'Relations' were written in Indian camps amid a chaos of distractions. Insects innumerable tormented the journalists; they were immersed in scenes of squalor and degradation, overcome by fatigue and lack of proper sustenance, often suffering from wounds and disease, maltreated in a hundred ways by hosts, who at times, might more properly be called jailers; and not seldom had savage superstition risen to such heights that to be seen making a memorandum

was certain to arouse the ferocious enmity of the band. It is not surprising that the composition of these journals is sometimes crude; the wonder is that they could be written at all. Nearly always the style is simple and earnest. Never does the narrator descend to self-glorification or dwell unnecessarily upon the details of his continual martyrdom. He never complains of his lot, but sets forth his experiences in matter of fact phrases.

"From these writings we gain a vivid picture of life in the primeval forests. Not only do these devoted missionaries — never in any field has been witnessed greater personal heroism than theirs — live and breathe before us in these 'Relations,' but we have in them our first competent account of the Red Indian when relatively uncontaminated by contact with Europeans. Few periods of history are so well illuminated as the French régime in North America. This we owe in a large measure to the existence of the Jesuit Relations."

"The existence of these Relations," to use Mr. Thwaites' expression, is due to the scholarly modern Jesuit, Father Félix Martin, the founder and first rector of St. Mary's College at Montreal, who in 1858 induced the Quebec government to reprint the old Cramoisy editions of the seventeenth and eighteenth centuries. It was Martin who developed in Gilmory Shea, then a Jesuit scholastic in Montreal, the historical instinct; and gave to Parkman much if not all of the information that made that author famous, in spite of the bigotry or lack of comprehension that sometimes reveals itself in his pages. Martin's first publication consisted of three double columned, closely printed and bulky octavos in French. He never dreamed that the interest in the book would grow until the splendid edition of Thwaites in seventy-two volumes would signify to the scientific world the value of these docu-

ments "written in canoes or in the depths of the forests," as Thwaites says, "a decade before the landing of the Plymouth Pilgrims."

While these "Relations" about the Canada missions were being published Father Le Gobien began to issue his "Lettres sur les progrès de la religion de la Chine," which ultimately developed into the well-known "Lettres édifiantes et curieuses" describing missionary enterprises all over the world. During the Suppression they were issued in twenty-six duodecimo volumes. An Austrian Jesuit began in 1720 to translate some of these letters, entitling his work "Neue Welt Bott." It soon became independent of the "Letters" and appeared in five volumes folio. It is still being published.

A certain number of periodicals are published by the Society, the most important of which are the "Civiltà Cattolica," the "Etudes," the "Stimmen aus Maria-Laach" and the "Razón y Fe."

The "Civiltà" was begun in 1850 by express order of Pius IX. Its first editors were Fathers Curci, Bresciani, Liberatore, Taparelli, Oreglia, Piccirillo, and Pianciani, a staff which would insure the success of any publication. Its articles are of the most serious kind, dealing with questions of theology, philosophy, sociology and literature. Its first issue of 4,200 copies appeared at Naples; later it was published at Rome. In 1870 the staff was transferred to Naples, but returned in 1887 to Rome. It is published every fortnight, and at present has a circulation of over 12,000 copies. It is under the direct control of the Pope, and unlike other Society publications of the same kind it is not connected with any house or college. It has received the highest commendations from Pius IX and from Leo XIII.

In 1856 the "Etudes" was begun by the Jesuits in France under the editorship of Daniel Gagarin and Godfroy. In character it closely resembles the "Civiltà." The troubles of 1876 caused its suspension for almost a year, but the various dispersions of the French provinces have not affected it, except perhaps in the extent of its circulation. It is published at Paris, but was at one time issued from Lyons. From a monthly it has developed into a fortnightly review in latter years.

The German Fathers have their monthly "Stimmen aus Maria-Laach," the first number of which appeared in 1865. The defense of the Syllabus called it into being. When the Kulturkampf drove the editors from Maria-Laach, they migrated to Tervuren in Belgium. There they remained until 1880, when they went to Blijenbeck in Holland. In 1910 we find them at Valkenburg, Holland, attached to the Scholasticate. The ability of the staff has placed the "Stimmen" on a very high plane as a periodical.

The monthly "Razón y Fe" was begun by the Spanish Fathers in 1901, and "Studies" by the Irish Jesuits in 1912. This latter, however, admits contributors who are not of the Society. The same may be said of the "Month" (London), the weekly "America" (New York), the "Irish Monthly" (Dublin) and a number of minor periodicals. There are also publications for private circulation, such as the "Woodstock Letters," the "Letters and Notices"; "Lettres Edifiantes" of various provinces of the Society, most of which are printed in the scholasticates, and convey information about the different works of the Society in different parts of the world. They are largely of the character of the ancient "Relations des Jésuites" of the old French Fathers and are of

great value as historical material. Finally the American "Messenger of the Sacred Heart" publishes a monthly edition of 350,000, besides millions of leaflets to promote the devotion. There are fifty-one editions of the "Messenger" published in thirty-five different languages.

The reason why the Society has not succeeded in producing since the Restoration any theologians like Suárez, Toletus and others, is the same that prevented Napoleon Bonaparte from winning back his empire when he was a prisoner on St. Helena. Conditions have changed. Suárez, de Lugo, Ripalda and their brilliant associates passed their lives in Catholic Spain which gloried in universities like Salamanca, Valladolid or Alcalá. There those great men wrote and taught; Bellarmine and Toletus labored in Rome and Lessius in Louvain; whereas the Jesuit theologians in our day have been not only debarred from the great universities but robbed of their libraries, sent adrift in the world and compelled to seek not for learned leisure but for a roof to shelter them. They were expelled from France in 1762, and were never allowed to open a school even for small boys until 1850. At present they are permitted to shed their blood on the battle field for their country from which they have been driven into exile. They were banished from Italy repeatedly, and have never secured a foothold in Germany since 1872; they do not exist in Portugal and any moment may see them expelled from Spain. In England and Ireland Catholics were not emancipated until 1829, and it is only grudgingly that the government allows Ireland to have a university which Catholics can safely frequent, and even there no chair of Catholic theology may be maintained with the ordinary revenues. In America everything is in a formative state and what money is available has to be

used for elementary instruction, both religious and secular, of the millions whom poverty and persecution have driven out of Europe. It is very doubtful if Suárez and his great associates would have written their splendid works in such surroundings.

As the eye travels over Hurter's carefully prepared chronological chart, it catches only an occasional gleam of the old glory, when the names of the Wiceburgenses, Zaccaria, Mai, Muzzarelli, Arévalo and Morcelli make their appearance in the late sixties of the nineteenth century. But those were the days of the French Revolution and of its subsequent upheavals. The Church itself was in the same straits between 1773 and 1860, and its number of great theologians of any kind is extremely small. Thus, abstracting from the Jesuits, we find in 1773 only Flórez, the Augustinian, who wrote ecclesiastical history; in 1782 the erudite Maronite Assemani, who is classed as a moralist; in 1787 St. Alphonsus Liguori; and in 1793 the Benedictine Gerbert, who is also a moralist. The Barnabite Gerdil appears under date of 1802 as an apologist, and from that year up to 1864 there is no one to whom Hurter accords distinction in any branch of divinity. Perhaps the reason is that the century was in the full triumph of its material civilization and that men derided and despised the dogmatic teachings of religion.

A study of Hurter's "Nomenclator" is instructive. In 1774, the year after the Suppression, there are only four publications by Jesuit authors; in 1775 there are nine; and then the number begins to grow smaller. In 1780 the figure rises to ten, and it is somewhat remarkable that in 1789 and 1790, the first years of the French Revolution, seventeen writers appear. The stream then dribbles along until 1814, the year of the Restoration, when we find only one book with the

letters S.J. after the name of its author. The next year there is none.

The Jesuit who illumines the darkness of that period is Thaddeus Nogarola, whom Hurter describes as "a member of the most noble family of Verona." He was born on 24 December, 1729. Consequently he was eighty-five years of age at the time of the Restoration. He wrote on sanctifying grace; and in 1800 he and another Jesuit had a fierce theological battle on the subject of attrition, in which he defended his position with excessive vehemence. In 1806 he had issued his great treatise against Gallicanism. His doughty antagonist re-entered the Society in 1816. He had expressed himself very vigorously on the subject of the Napoleonic oath in France and his books were prohibited in the Cisalpine Republic.

In 1816 four books were published; but the number continues small and 1823 is credited with none. In 1824, there were two publications, one of them by Arévalo, the eminent patrologist, who composed the hymns and lessons of the feast of Our Lady Help of Christians. It is a very sad list from 1826 to 1862, with its succession of ones and zeros. Only three names of any note appear: Kohlmann in 1836, Lorient in 1845, and de Ravignan in 1858. That period of almost forty years had seen the revolutions of 1830 and 1848, and there was no stability for any Jesuit establishment. Finally, however, in 1862 came Pianciani, Taparelli and Bresciani; and in 1865 and 1866 Tongiorgi and Gury, respectively. It was only then that the Society was able to begin its theological work after its reintegration. The space is not great between 1862 and the present time, but since then there have been Perrone and the great Bollandist and theologian, Victor de Buck, who appeared in 1876; Edmund O'Reilly in 1878; Ballerini and Patrizi in

1881; Kleutgen in 1883; and in 1886 Cardinals Franze-lin and Mazzella.

During that period there was no end of confiscations and expulsions, even of those who were not engaged in educational work. Thus the German Jesuits acquired the old Benedictine Monastery of Maria-Laach in 1863 on the southwest bank of a fine lake near Andernach in the Rhineland. There they organized a course of studies for the scholastics as well as a college of writers. Among them were the learned Schneeman, Riess and others who began the great work of the church Councils and the "Philosophia Lacensis," besides publishing the Jesuit "Stimmen." How long were they there? Only ten years. The Kulturkampf banished them from their native land and they had to continue their labors in exile. This has been the story of the Society in almost every European country and in the Spanish Republics of South America and Mexico. In spite of all this, however, Hurter's chart shows that from 1773 to 1894 there have been no less than four hundred Jesuit theologians who published works in defense of the doctrines of the Church, and some of them have achieved prominence.

In philosophy, for instance, there was Taparelli who died in 1863. He was the first rector of the Roman College, when it was given back to the Society by Leo XII. He taught philosophy for fifteen years at Palermo, and in 1840 issued his great work which he called "A Theoretical Essay on Natural Rights from an historical standpoint." It reached the seventh edition in 1883 and was translated into French and German. Next in importance is his "Esame critico degli ordini rappresentativi nella società moderna." Besides his striking monographs on "Nationality," "Sovereignty of the People," "The Grounds of War,"

he wrote a great number of articles in the "Civiltà" on matters of political economy and social rights. His first great work was in a way the beginning of modern sociology. Palmieri issued his "Institutiones Philosophiæ" in 1874, and at the very outset won the reputation of a great thinker, even from those who were at variance with his conclusions and mode of thought.

In the same branch Liberatore was for a long time preëminent, and his "Institutiones" and "Composito humano" went through eleven editions. Cornoldi's "Filosofia scolastica specolativa" was also a notable production. Lehmen's "Lehrbuch" reached the third edition before his death in 1910. Boedder is well-known to English speaking people because of his many works written during his professorship at St. Beuno's in Wales. Cathrein's "Socialism" has been translated into nine different languages, and his "Moral Philosophy" has enjoyed great popularity. Pesch's position is established; his last work, "Christliche Lebens-philosophie," reached its fourth edition within four years. Kleutgen who is perhaps the best known of these German Jesuits, was called by Leo XIII "the prince of philosophers" and is regarded as the restorer of Catholic philosophy throughout Germany. In Spain, Father Cuevas has written a "Cursus completus philosophiæ" and a "History of Philosophy." Mendive's "Text-book of Philosophy" in Spanish is used in several universities, but the writer who dominated all the rest in that country is admittedly Urráburu, who died prematurely in 1904. His "Cursus philosophiæ scholasticæ," brings up the memory of the famous old philosophers of earlier ages.

It is not only edifying but inspiring to hear that the Venerable Father de Clorivière occupied himself while in prison in the Temple at Paris during the Revolution

in writing commentaries on the Sacred Scriptures. He was over seventy years of age and was expecting to be summoned to the guillotine at any moment, but he had plenty of time to write, for his imprisonment lasted five years. Sommervogel credits him with commentaries on "The Canticle of Canticles," "The Epistles of St. Peter," "The Discourse at the Last Supper," "The Animals of Ezechiel," "The Two Seraphim of Isaias," besides Constitutions for the religious orders he had founded, lives of the saints, novenas, and religious poems. He also translated "Paradise Lost" into French. Evidently the commentary written in a prison cell cannot have measured up to the scientific exegesis of the present day, but perhaps for that reason it reached the soul more readily. In any case, the Scriptural students of the modern Society made an excellent start with a saint and a virtual martyr.

Francis Xavier Patrizi distinguished himself as an exegete. He was one of the first to enter the Society after the Restoration, and was so esteemed for his virtue and ability that he came very near being elected General of the Society. His first publication on "The Interpretation of the Holy Scriptures" appeared in 1844. He translated the Psalms word for word from the Hebrew. His works are packed with erudition, of scrupulous accuracy in their citations, and of most sedulous care in defending the Sacred Text against the Protestants of the early days of the nineteenth century. The "Cursus Scripturæ" of the Fathers of Maria-Laach: Cornely, Knabenbauer, Hummelauer, and others, is a monument of erudition and labor and is without doubt the most splendid triumph of exegesis in the present century.

In 1901, the Sovereign Pontiff appointed and approved a Biblical Commission for the proper interpretation and

defense of Holy Scripture. It consists of five cardinals and forty-three consultors. Among the distinguished men chosen for this work we find Fathers Cornely, Delattre, Gismondi, von Hummelauer, Méchineau, and Prat. One of the duties with which the commission was charged was the establishment of a special institute for the prosecution of higher Biblical Studies. In 1910 Father Fonck, its first rector, began the series of public conferences which was one of the assigned works of the Institute. It publishes the "Biblical Annals." The French Fathers in Syria are very valuable adjuncts to this institute, because of their knowledge of Oriental languages. One of them, Father Lammens, was for years the editor of "Bachir," an Arabic periodical.

When Father John Carroll went to England to be consecrated Bishop of Baltimore, he probably met at Lulworth Castle, where the ceremony took place, a French Jesuit of the old Society who had found shelter with the Weld family during the Revolution and was acting as their chaplain. He was Father Grou, a man of saintly life. It was while he was in England that he wrote "La Science de crucifix" the "Caractère de la vraie dévotion," "Maximes spirituelles," "Méditation sur l'amour de Dieu," "L'intérieur de Jésus et de Marie," "Manuel des âmes intérieures," "Le livre du jeune homme." These works were frequently reprinted and translated.

It is very interesting to find that, before the expulsion from France, Father Grou had been an ardent student of Plato and had even published eight books about the great philosopher. He also wrote an answer to La Chalotais' attack on the Society. Sommervogel mentions another book written by him in conjunction with Father du Rocher. It is entitled "Temps Fabuleux," an historical and dogmatic treatise on the true religion.

Among the other noted ascetical writers were Vigtello, author of "*La Sapienza del cristiano*," Mislei, who wrote "*Grandezze di Gesù Cristo*" and "*Gesù Cristo e il Cristiano*," Hillegeer, Dufau, Verbeke, Vercruysse, de Doss, Petit, Meschler, Schneider and Chaignon, whose "*Nouveau cours de méditations sacerdotales*" has gone through numberless editions; Watrigant has made extensive studies on the "*Exercises*;" Ramière's "*Apostolat de la Prière*" made the circuit of the world and gave the first impulse to the League of the Sacred Heart. Coleridge's "*Life of Our Lord*," consisting of thirty volumes, is a mine of thought and especially valuable for directors of religious communities.

In 1874 Father Camillo Tarquini was raised to the cardinalate for his ability as a canonist. His dissertation on the *Regium placet exequatur* made him an international celebrity. With him high in the ranks of canonists are Father General Wernz, Laurentius, Hilgers, Beringer, Oswald, Sanguinetti, Ojetti, Vermeersch, and the present Assistant General Father Fine.

Stephen Anthony Morcelli, who is eminent as a historian and is regarded as the founder of epigraphy, was born in Trent, in the year 1737. He made his studies in the Roman College, and there founded an academy of archæology. At the Suppression he became the librarian of Cardinal Albani. He re-entered the restored Society. He was then eighty-four years of age. He had no superior as a Latin stylist. His "*Calendar of the Church of Constantinople*," covering a thousand years, his "*Readings of the Four Gospels*" according to various codices, and his notes on "*Africa Christiana*" are of great value.

Possibly the Portuguese Francis Macedo might be admitted to this list of famous authors. It is true

that he left the Society but as he had been a member for twenty-eight years it deserves some credit for the cultivation of his remarkable abilities. Maynard calls him the prodigy of his age. Thus at Venice in 1667 Macedo held a public disputation on nearly every branch of human knowledge, especially the Bible, theology, patrology, history, literature and poetry. In his quaint and extravagant style he called this display the literary roarings of the Lion of St. Mark. It had been prepared in eight days. On account of his success, Venice gave him the freedom of the city and the professorship of moral philosophy at the University of Padua. In his "*Myrothecium morale*" he tells us that he had pronounced three hundred and fifty panegyrics, sixty Latin harangues, thirty-two funeral orations, and had composed one hundred and twenty-three elegies, one hundred and fifteen epitaphs, two hundred and twelve dedicatory epistles, two thousand and six hundred heroic poems, one hundred and ten odes, four Latin comedies, two tragedies and satires in Spanish, besides a number of treatises on theology such as "The Doctrines of St. Thomas and Scotus," "Positive theology for the refutation of heretics," "The Keys of Peter," "The Pontifical Authority," "Medulla of Ecclesiastical History," and the "Refutation of Jansenism." The Society made him great but failed to teach him humility.

In most theological libraries which are even moderately equipped one sees long lines of books on which the name of Muzzarelli appears. They are of different kinds; ascetical, devotional, educational, philosophical and theological, and many of them have been translated into various languages. He belonged to the old Society, entering it only four years before the suppression. He was then twenty-four years of age. As he was of a noble family of Ferrara, he held

a benefice in his native city at the time of his banishment, and a little later, the Duke of Parma made him rector of the College of Nobles. Pius VII called him to Rome and made him theologian of the Penitentiaria, which meant that he was the Pope's theologian. When the Society was re-established in Naples, he asked permission to join his brethren there, but the Pope refused. It was just as well, for Napoleon's troops soon closed the establishment. When Pius VII was carried off a prisoner in 1809, Muzzarelli was also deported. He never returned to Rome, but died in Paris one year before the Restoration of the Society. He was not however forgotten in his native city, which regarded him as one of its glories. Among his works were several of an ascetic character such as "The Sacred Heart," "The Month of Mary," and also a "Life of St. Francis Hieronymo."

There were also a few modern Jesuits who were conspicuous in moral theology. First, in point of time was Jean-Pierre Gury, who was born in Mailleroncourt on January 23, 1801. He taught theology for thirty-five years at Annecy and at the Roman College. He died on April 18, 1866. His work was adopted as a text-book in a number of seminaries, because of its brevity, honesty and solidity. It is true that his brevity impaired his accuracy at times, as well as the scientific presentation of questions, but his successors such as Seitz, Cercia, Melandri and Ballerini filled up the gaps by the help of the decisions of the Congregations and the more recent pronouncements of the Holy See. Besides his "Moral Theology" he also published his "Casus conscientiae." That made him the typical "Jesuit Casuist," and drew on him all the traditional hatred of Protestant polemicists, especially in Germany. His work did much to extirpate what was left of Jansenism in Europe.

Antonio Ballerini held the chair of moral theology in the Roman College from 1856 until his death in 1881. In the cautious words of Hurter he was "almost the prince of moralists of our times." Besides his "*Principi della scuola Rosminiana*" he wrote his remarkable "*Sylloge monumentorum ad mysterium Immaculatæ Conceptionis illustrandum*," and in 1863 issued his "*De morali systemate S. Alphonsi M. de Ligorio*." In 1866 appeared his "*Compendium theologiæ moralis*." The style was somewhat acrid, and sharp, especially in the controversy it provoked with the out-and-out defenders of St. Alphonsus. His annotations were a mine of erudition and revealed at the same time a very unusual intellectual sagacity and correctness of judgment. His book, on the whole, exercised a great influence in promoting solid theological study; and its denunciation of the frivolous reasons on which many opinions were based and the unreliableness of many quotations decided the tone of subsequent works by other authors. Following Ballerini were other Jesuits such as Lehmkuhl, Sabbetti, Noldin, Genicot and Palmieri, who won fame as moralists.

Palmieri was not only a theologian, a moralist and a philosopher, but an exegete. He taught Scripture and the Oriental languages in Maastricht for seven years, and in 1886, published a Commentary on the Epistle to the Galatians and another on the historicity of the Book of Judith. He was among the first to sound the alarm about Loisy's heterodoxy and he wrote several books against the Modernistic errors. His reputation rests chiefly on his dogmatic theology; every two years, from 1902, he issued treatises that immediately attracted attention for their brilliant originality and exhaustive learning. He died in Rome on May 29, 1909. "This superlatively sagacious man," says Hurter, "blended Gury and the super-

abundant commentaries of Ballerini into one continuous text, injecting, of course, his own personal views into his seven great volumes, with the result that it is a positive pleasure to read him. The wonderful theological acumen manifested in this, as in his other works apparently restored him to favor with Leo XIII, who disliked some of his philosophical speculations. Hence, when Father Steinhüber was made cardinal, Palmieri was appointed to succeed him as theologian of the Penitentiaria.

Besides all this, Palmieri gave a delightful revelation of his affectionate character as a devoted son, when he wrote, at the request of his mother, a Commentary of Dante. Ojetti says that "he brought all the profundity of his philosophy and theology to his task and produced a work which astonished those who were able to appreciate the depth of the thought and the scientific erudition employed in the exposition of each individual canto."

The great Perrone was born in Chieri in 1794 and entered the Society on December 14, 1815, one of the first novices after the Re-establishment. He began his career as professor of dogma at Orvieto, and from thence was transferred to Rome, where he remained until the outbreak of the Revolution in 1848. After a three years' stay in England he resumed his place at the Roman College. He was consultor of various congregations, was conspicuous as the antagonist of Hermes, and also in the discussion that ended in the dogmatic definition of the Immaculate Conception. His "*Prælectiones theologiæ*" in nine volumes reached its thirty-fourth edition, while its "*Compendium*" saw fifty-seven.

Carlo Passaglia is another great theological luminary. He entered the Society in 1827, and when scarcely thirty years old was teaching at the Sapienza and

was prefect of studies at the Collegium Germanicum. The Gregorian University then claimed him, and, in 1850, he took a leading part in preparing the definition of the dogma of the Immaculate Conception on which he wrote three large volumes. Other great works are to his credit, but his historico-linguistic method met with criticism. It was said he substituted grammar for dogma. Passaglia left the Society, however, in 1859. Pius IX gave him a chair in the Sapienza; there he came in contact with an agent of Cavour and under his influence wrote his book "*Pro causa italica.*" It was placed on the "*Index*," and Passaglia fled to Turin, where he taught moral philosophy until his death and edited a weekly called "*Il Mediatore*," which welcomed articles from discontented priests. He also published a daily paper called "*La Pace*," as well as "*Il Gerdil*," a theological review. He was suspended from his priestly functions, dressed as a layman, and was temerarious enough to criticise the Syllabus. The Bishop of Mondovi tried to reconcile him with the Church, but he did not retract until a few months before his death. Hurter calls him "an illustrious professor of dogma who was carried away by politics, left the Society, assailed the Temporal Power, and by his sad defection cast a stain on his former glory. His quotations from the Fathers are too diffuse, and although his work on the Immaculate Conception displays immense erudition it crushes the reader by its bulk."

Carlo Maria Curci also brought grief to his associates in those days. He had acquired great fame for his defense of the rights of the Pope against the Liberal politicians of the Peninsula, but unfortunately, soon after, became a Liberal himself and left the Society. He returned again, however, shortly before his death which occurred on June 19, 1891. He was one of

the first contributors to the "Civiltà" and was, besides, a remarkable orator. His "Nature and Grace," "Christian Marriage," "Lessons from the two books of the Machabees and the Four Gospels," and "Joseph in Egypt" were the most notable of his writings.

Josef Wilhelm Karl Kleutgen was a Westphalian. He entered the Society on April 28, 1834, at Brieg; to avoid difficulties with the German Government he became a naturalized Swiss, and for some time went by the name of Peters. In 1843 he was professor of sacred eloquence in the Collegium Germanicum, and subsequently was named substitute to the Secretary of Father General, consultor of the Congregation of the Index, and collaborator in the preparation of the Constitution "De fide catholica" of the Vatican Council. He wrote the first draft of Pope Leo's Encyclical "Æterni Patris" on the revival of Scholastic theology and philosophy. His knowledge of the writings of the Angelic Doctor was so great that he was called *Thomas redivivus*. His first work "Theologie der Vorzeit" and his "Philosophie der Vorzeit" against Hermes, Hirscher, and Günther were declared to be epoch-making. The writing of these books coincided with a remarkable event in his life, namely suspension from his priestly office for his imprudence in allowing a community of nuns under his direction to honor as a saint one of their deceased members. He went into seclusion consequently but at the opening of the Vatican Council he was recalled by Pius IX to take part in it. All his works excel in solidity of doctrine, accuracy and brilliancy of exposition and nobility of style.

Johann Franzelin was a Tyrolese. He entered the Society on 27 July, 1834, but passed most of his life outside of his country. He studied theology in Rome, and became such an adept in Greek and Hebrew that

he occupied the chair when the professor was ill. He had to leave the city in the troublous times of 1848, but on his return he gave public lectures in the Roman College on Oriental languages. In 1857 he began his career as professor of dogma and his immense erudition caused him to be called for in many of the Roman congregations. In 1876 Pius IX created him cardinal. His theological works are known throughout the Church for their solidity, erudition and scrupulous accuracy. His dignity made no change in his simple and laborious life. He continued until the end of his days to wear poor garments, occupied two small rooms in the Novitiate of Sant' Andrea, rose at four every morning and spent the time until seven in devotional exercises. He kept up his penitential practises till death came on 11 December, 1886.

CHAPTER XXIX

THE SOVEREIGN PONTIFFS AND THE SOCIETY

Devotion, Trust and Affection of each Pope of the Nineteenth and Twentieth Centuries manifested in their Official and Personal Relations with the Society.

THE restored Society, like the old, has been the recipient of many favors from the Sovereign Pontiffs. Pius VI would have immediately undone the work of Clement XIV, had it been at all possible; and Pius VII faced the wrath of all the kings and statesmen of Europe by issuing the Bull that put back the Society in the place it had previously occupied in the Church.

The election of Leo XII, who succeeded Pius VII on September 28, 1823, had, at first, thrown consternation among the members of the Order, because of his previous attitude as Cardinal della Genga. He had been associated with its enemies and had uttered very harsh words about the Society, but it soon became evident that it was all due to the impression which the plotters had given him that they were fighting against the influence of Paccanarism in certain members of the congregation. When he became Pope, he understood better the facts of the case and became one of the warmest friends the Society ever had.

On May 7, 1824, he recalled the Fathers to the Roman College and gave them a yearly revenue of 12,000 scudi, besides restoring to them the Church of St. Ignatius, the Caravita Oratory, the museum, the library, the observatory, etc. He entrusted to them the direction of the College of Nobles; assigned to them the Villa of Tivoli; set apart new buildings for the Collegium Germanicum, and on July 4, 1826, he

established them in the College of Spoleto, which he had founded for the teaching of humanities, philosophy, civil and canon law, theology and holy Scripture; for all of which he had provided ample revenues.

In the same year he issued the celebrated Bull "Plura inter," restoring the ancient privileges of the Society and adding new ones. This list of spiritual favors fills seven complete columns. "Everyone is aware," he said in the Bull, "how many and how great were the services performed by this Society, which was the fruitful mother of men who were conspicuous for their piety and learning. From it we expect still more in the future, seeing that it is extending its branches so widely even before it has taken new root. For not only in Rome but in Transalpine countries and in the remotest regions of the world, it is affectionately received, because it leaves nothing undone to train youth in piety and the liberal arts, in order to make them the future ornaments of their respective countries."

On July 27, he increased the revenues of the College of Beneventum, and on October 11, of the same year, he told the people of Faenza that he could not, just then, give them a Jesuit College because of the lack of funds, but that he would meet their wishes as soon as possible. The very month before his death, he sent encouraging words to the Fathers in England, who were harassed by all sorts of calumnious accusations, and told the Bishop of Thespia that "the English scholastics could be ordained *sub titulo paupertatis*, and had a right to the same privileges as other religious orders in England." Finally, he would have appointed Father Kohlmann Bishop of New York and Father Kenny to the See of Dromore, had not the General persuaded him not to do so. The same thing occurred in the case of Father Pallavicini who was

named for the See of Reggio in Calabria. Pope Leo XII died on February 10, 1829, a few days after the demise of Father Fortis, who was his affectionate and intimate friend.

The name of his successor, Pius VIII, was Francis Xavier Castiglione — a good omen for the brethren of the great Apostle. Indeed, brief though his pontificate was, he always made it clear that the Society was very dear to him. "I have always let it be known," he said to the Fathers who had presented themselves to greet him at his accession, "and I shall avail myself of every occasion to declare that I love the Society of Jesus. From my earliest childhood that feeling was deep in my heart, and I have always profoundly venerated St. Ignatius and St. Francis Xavier. I bear, all unworthy as I am, the name of Xavier. I have been taught by the most distinguished Jesuits, and I know how much good they have done for the Church, so that as the Church cannot be separated from the Pope, he cannot be separated from the Society. These are sad days and there never was witnessed greater audacity and hate. Impiety has never employed greater cunning against the truth. Perhaps very soon other grievous wounds will be inflicted on the Church; but together we shall fight the enemies of God. Return to your provinces, therefore, and arouse in your brethren the same ardor that is in your hearts. Preach and teach obedience and integrity of life in your schools, in your pulpits, by voice and pen, and with all your soul. May God second your efforts. Meantime keep always unshaken in the assurance that I shall always be, before all, your most tender and devoted Father."

On December 2, 1829, accompanied by Cardinals Somaglia and Odescalchi he went to the Gesù, and after praying at the altar of St. Francis Xavier,

published the beatification of Alphonsus Liguori, the founder of the Redemptorist Order. He lavished favors on the Germanico-Hungarico and the College of Nobles; and when Charles Augustus von Reisach, a student of the Collegium Germanicum who was very young at the time, was named rector of the Propaganda, the Pope said to those who referred to it: "Never mind; he is young but he has studied in the best of schools and every one praises him for the maturity of his character, his irreproachable life and his fitness for the office."

When this devoted friend of the Society died, Cardinal Cappellari, the learned Camaldolese monk, ascended the pontifical throne and took the name Gregory XVI. Fifteen days afterwards all Italy was in the throes of Revolution. The Carbonari were in control, and as usual the Society felt the first blow. On February 17th, at the same hour, the colleges of Spoleto, Fano, Modena, Reggio, Forlì and Ferrara were attacked and the masters and pupils thrown out in the street. A decree of banishment was issued, but the people arose in their wrath, suppressed the insurrection and the Fathers were re-instated.

When peace was restored, the Pope gave a notable illustration of his esteem for the Society. He summoned all the religious of the various orders in Rome to the Gesù to make the Spiritual Exercises. A short time afterwards, at the instance of the Propaganda, he entrusted to it the administration of several colleges and formulated the concessions in the most eulogistic of terms, declaring among other things that a long and happy experience from the very beginning of the Institute until the present time, and in divers parts of the world, had shown the Holy See the incontestable aptitude of the Fathers for directing both clerical and secular schools. The same convic-

tion, he said later, also prompted him to give them the Illyrian College.

The cholera which was sweeping over Europe finally reached Rome. The Pope had already established ambulances and hospitals in various parts of the city, and his appeal to the religious sentiments of the people prevented the frightful orgies which had disgraced London, Madrid and Paris when similarly afflicted. Cardinal Odescalchi, soon to be a Jesuit, was especially conspicuous in tranquillizing the populace, and a solemn ceremony in which the entire city participated is especially worthy of note, since it was intended by the Sovereign Pontiff to be an official announcement that while the pestilence lasted, the Jesuit Fathers were to be the principal channel of the Papal charities. The miraculous picture of the Blessed Virgin was carried in procession from St. Mary Major's to the Gesù and, in spite of the stifling heat, the Pope himself, surrounded by his cardinals, the clergy and the principal civil officials, accompanied the picture through the kneeling multitudes in the streets, and placed it on the altar in the Jesuit church, which thus became the prayer centre for the city while the pestilence lasted.

On August 23, 1837, it struck the city at the same moment in several places. Two princesses were its first victims, but the Pope in person went wherever the harvest of death was greatest, and his example inspired every one to emulate his devotion. Naturally members of the Society did their duty in those terrible days when 9,372 people were attacked by the disease and more than 5,000 perished. By the month of October the plague had ceased.

Cardinal Odescalchi, who had won the affection of the people of Rome by his heroic devotion to them at this crisis, astounded them in the following year

by the renunciation of the exalted dignities which he enjoyed in the Church and in the State, for he was a prince — in order to assume the humble garb and subject himself to the obedience of the Society of Jesus. The Pope and the cardinals endeavored to dissuade him from taking the step, pleading the interests of the Church, but he persisted, and on the day of his admission, December 8, 1838, he wrote to Father Roothaan to say that he could not describe the happiness that he felt, and he requested the General to deal with him as he would with the humblest of his subjects. He was then fifty-two years old. He died at Modena, on August 17, 1841, and had thus been able as one of its sons to celebrate the third centenary of the Society, which occurred in 1840. There was little if any public declaration, however, of this anniversary, for Father Roothaan had sent a reminder to all the provinces that the dangers of the time made it advisable to keep all manifestations of happiness and of gratitude to God within the limits of the domestic circle.

In 1836 an imperial edict in answer to a popular demand permitted the Jesuits to establish schools anywhere in the limits of the Austrian empire and to follow their own methods of teaching independently of university control. The emperor and empress honored by their presence the first college opened in Verona. Other cities of Italy invited the Fathers to open schools, and Metternich, who is sometimes cited as their enemy, allowed them to install themselves at Venice, where a remnant of antagonism had remained, ever since the time of Paolo Sarpi; but by St. Ignatius Day in 1844 that had all vanished and the patriarch, the doge, the nobility, the clergy and the people united in giving the Fathers a cordial welcome.

In the Island of Malta, which had become a British possession, the inhabitants sent a letter of thanks to

Lord Stanley, the secretary of State, for having granted them a college of the Society. The letter had 4,000 signatures. The Two Sicilies welcomed the Society in 1804 and restored to it the Professed house, along with the Collegium Maximum and the old churches; other establishments were begun elsewhere in the kingdom. After the Jesuits had been expelled by the Carbonari in 1820 the usual reaction occurred and they were soon back at their posts. The cholera of 1837 gave them a new hold on the affection of the people, and for the moment their position in the kingdom appeared to be absolutely secure.

During the fifteen years of his pontificate, Gregory XVI published no less than fifteen rescripts in favor of the Society. On March 30, 1843, he empowered Georgetown College in Washington to confer philosophical and theological degrees. In the following year he restored the Illyrian College, which Gregory XIII had established at Loreto, and gave it to the Society together with the Villa Leonaria. At the request of Cardinal Franzoni, the prefect of the Propaganda, he turned over the Urban College to the Society, and in the rescript announcing the transfer he said: "Whereas the Congregation of the Propaganda was convinced that the instruction of the young clerics who are to be sent to foreign parts to spread the light of the Gospel and to cultivate the vineyard of the Lord could not be better trained for such a task than by those religious who make it the special work of their Institute to form youth in piety, literature and science, and who always strive intensely in whatever they undertake to promote the greater glory of God; and whereas, from the very establishment of the Society of Jesus, the Church has had daily experience of the aptitude of the Fathers of the Society in the education of youth both in secular and clerical pursuits in all

parts of the world; and whereas the testimony which even the enemies of the Holy See and of the Church are compelled by the evidence of things to pay to the Society of Jesus for the excellent education which the youth of their colleges receive, we do therefore assent most willingly to the petition of the lord cardinal of the Congregation of the Propaganda."

On October 11, 1838, a chair of canon law was erected in the Roman College. In the following year on March 5, the Pontiff gave the Society the College of Fermo, and on September 28, the College of Camerino. In brief, there was no end of the spiritual favors which Gregory XVI bestowed on the Society through its General, Father Roothaan, whom he honored with his most intimate friendship.

Pius IX succeeded Gregory XVI, and although he greatly esteemed Rosmini, who was attacked for his philosophical views by the Jesuits, chiefly by Melia, Passaglia, Rozaven and Ballerini, that did not affect the great Pontiff's affection for the Society. Hence when the procurators at their meeting of 1847 presented themselves to His Holiness to protest against the charge that they were averse to his governmental policies, he assured them that he was well aware of the calumnious nature of the accusation. He repeated the same words in 1853 to the electors of the twenty-second general congregation, and in 1860, when Garibaldi expelled the Jesuits from the Two Sicilies, Pope Pius not only welcomed the refugees to Rome, but, when they arrived, went in person to console them. "Let us suffer with equanimity," he said, "whatever God wishes. Persecution always brings courage to Catholics. What you have suffered is passed. What is to come who knows? It is splendid," he said as he withdrew, "to see that even when you are scourged you do not cease to work."

Not only did he comfort them verbally, but he issued as many as one hundred and thirty-two briefs and Bulls, in each of which some favor was conferred on the Society. He beatified seventy-seven Jesuits and canonized three of them. He gave the College of Tephernatum to the Society and endowed it richly. In 1850 he ordered Father General, who was hesitating because of the difficulty of the work, to establish the "Civiltà Cattolica." In 1851 he built and endowed a college at Valiterno, and gave them another at Sinigaglia. He entrusted to them the Collegium Pio-Latinum Americanum, a confidence in their ability which was reaffirmed in 1908 by Pius X when he said: "For fifty years this college has been of singular advantage to the Church by forming a learned body of holy bishops and distinguished ecclesiastics."

As for Leo XIII, he was during his entire life intimately associated with the Society. "You Jesuits have enjoyed the great privilege," he once said to a Father of the Roman Province, "of having had saints for Generals. I knew Father Fortis; he was a saint. I knew Father Roothaan intimately; he was a saint. I was long acquainted with Father Beckx; he was a saint. And now you have Father Anderledy."

On February 25, 1881, he gave to the college at Beirut in Syria the power of conferring degrees in philosophy and theology. Four years later when there was question of a new edition of the third volume of the Institute, and Father Anderledy had asked His Holiness to re-affirm the ancient privileges of the Society, Leo XIII replied with the Brief "Dilemus inter," which is regarded by the Society as one of its great treasures. After expressing his sorrow for the persecution which it was just then suffering in France, the Pope says: "In order that our will with regard to the Society of Jesus may be more thoroughly under-

stood, we hereby declare that each and every Apostolic letter which concerns the establishment, the institution and confirmation of the Society of Jesus and which has been published by our predecessors, the Roman Pontiffs, beginning with Paul III of happy memory, up to our own time either by briefs or Bulls, and whatever is contained in them or follows from them and which either directly or by participation with other religious orders has been granted to the Society and has not been abrogated or revoked in whole or in part by the Council of Trent and other Constitutions of the Apostolic See, namely, its privileges, immunities, exemptions and indults, we hereby confirm by these letters, and fortify them by the strength of our Apostolic authority and once more concede. . . Let these letters be a witness of the love which we have always cherished and still cherish for the illustrious Society of Jesus which has been most devoted to Our Predecessors and to Us; which has been the fruitful mother of men who are distinguished for their holiness and wisdom, and the promoter of sound and solid doctrine, and which, although it suffered grievous persecution for justice sake, has never ceased to labor with a cheerful and unconquerable courage in cultivating the vineyard of the Lord. Let this well-deserving Society of Jesus, therefore, which was commended by the Council of Trent itself and whose accumulated glory has been proclaimed by Our Predecessors, continue in spite of the multiplied attacks of perverse men against the Church of Jesus Christ to follow its Institute in its fight for the greater glory of God and the salvation of souls. Let the Society continue in its efforts to bring to pagan nations and to heretics the light of truth, to imbue the youth of our times with virtue and learning, and to inculcate the teachings of the Angelical doctor in our schools of philosophy and

theology. Meantime, embracing this Society of Jesus, which is most beloved by Us, We impart to its Father General and his vicar and to all and each of its members our Apostolic benediction."

On the occasion of his golden jubilee in 1888, he showed his esteem for the Society by canonizing Peter Claver, and when the Fathers went to express their gratitude for this mark of affection, he replied that the Society had always been dear to the Sovereign Pontiffs, considering it as they did to be a bulwark of religion, and a most valiant legion that was always ready to undertake the greatest labors for the Church and the salvation of souls. To himself personally it had always been very dear. He had shown this affection as soon as he was made Pope, by making a cardinal of Father Mazzella, whose virtue and doctrine he held in the highest esteem, and by employing Cardinal Franzelin as long as he lived in the most important and most secret negotiations. Neither of whom ever waited for the expression of his wish. A mere suggestion sufficed. He then began to speak of his boyhood in the College of Viterbo, where he had learned to love the Jesuit teachers, and he went on to say that his affection had increased in the Roman College under such eminent masters as Taparelli, Manera, Perrone, Caraffa and others whom he named. He spoke enthusiastically of Father Roothaan, and then reverting to Blessed John Berchmans whom he had canonized, he told how his devotion to the boy saint began in his early college days of Viterbo.

In 1896 he showed his approval of the Society's theology by giving it the *Institutum Leoninum* at Anagni, and in the *Motu proprio* which he issued on that occasion, he said: "To the glory which the Society acquired even in its earliest days among learned men, by its scientific achievements and the

excellent work it accomplished in doctrinal matters, must be added the art which is so full of cleverness and initiative of instilling knowledge and piety in the hearts of their scholars. Such has been their reputation throughout their history, and we recall with pleasure that we have had the opportunity of studying under the most distinguished Jesuits. Hence, as soon as by the Providence of God we were called to the Supreme Pontificate, we asked more than once that young men, especially those who were to consecrate themselves to the Church, should be trained by the members of the Society, both in our own city and in distant countries of the world. We recall especially in this connection their work among the Basilians of Galicia and in the Xaverian Seminary which we established at Kandy in the East Indies. Hence, wishing to inaugurate an educational institution in our native city of Anagni, we cast our eyes upon the members of the Society and in neither case have we been disappointed."

The mention of the Ruthenian Basilians refers to an extremely delicate work entrusted to the Jesuits. Something had gone wrong in the Basilian province of Ruthenia, and at the request of the bishops and by command of the Pope, a number of Galician Jesuits took up their abode in the monastery of that ancient and venerable Order, and after twelve years of labor restored its former fervor. One scarcely knows which deserves greater commendation: the prudence and skill of those who undertook the difficult task or the humility and submission of those who were the objects of it. When the end had been attained, the Jesuits asked to be relieved of the burden of direction and government, and far from leaving any trace of resentment behind them, it was solemnly declared by a general congregation of the Basilian monks that the

link of affection which had been established between the two orders was to endure forever. The second apostolic work alluded to by the Pope in this Brief of 1897, was the Pontifical Seminary for all India which he had built on the Island of Ceylon and entrusted to the Belgian Jesuits.

In 1887, he had established a hierarchy of thirty dioceses in the Indies, and as a native clergy would have to be provided, an ecclesiastical seminary was imperative. The Propaganda was therefore commissioned to erect the buildings and provide for the maintenance of the teachers, and in virtue of the command 250 acres of land were bought in 1892 near the city of Kandy on the Ampitiya Hills. Father Grosjean, S. J., was appointed superior and began his work in a bungalow. It took five years before any suitable structures could be provided. The course of studies included three years of philosophy and four years of theology. There is now a staff of eleven professors and they have succeeded in overcoming a difficulty which seemed at first insurmountable, namely, the grouping together under one roof of a number of men who were of different castes and of different races. The bishops held off for a time, and in the first year only one diocese sent its pupils; three years later, seven were represented and now there are one hundred seminarians from all parts of India. They are so well trained that it is a rare thing for them not to satisfy their bishops when they return as priests. "The project of the great Pontiff, Leo XIII," says the Belgian chronicler, "seemed audacious but the results have justified it."

The Fathers found another friend in Pius X. They knew him when he was Bishop of Mantua, and he not only frequented their house but used to delight to stand at the gate distributing the usual dole to the poor.

He enjoyed immensely the joke of the coadjutor brother who said. "Bishop Sarto (*sarto* means tailor) will make a fine garment for the Church when he is Pope;" though the holy prelate never dreamt of any such honor in those days or even when he was Patriarch of Venice. When he went to his new see, he took his Jesuit confessor with him, and there, as at Mantua, he was at home with the community and found particular delight in talking to the brothers. When Farther Martín lost his arm in consequence of an operation for sarcoma, the Pope gave him permission to celebrate Mass. "I tried it myself to see if it were possible," he said "and I found it could be done without much difficulty, so I give permission to Father General to offer the Holy Sacrifice, provided another priest assists him." When the new General, Father Wernz, and his associates presented themselves to the Pope after the election, he thanked God for having given him the Society, which he described as "a chosen body of soldiers, who were skilled in war, trained to fight, and ready at the first sign of their leader." He gave a further proof of the trust he had in them by putting into their hands the Pontifical Biblical Institute, which was part of the general purpose he had in view when, in 1901, he organized the Biblical Commission already described.

Apart from the esteem manifested by the Sovereign Pontiffs for the Society itself as a religious order, their personal regard for each successive General is worthy of note. Thus Pius VII, on being informed of the election of Father Brzozowski as General, immediately expressed his gratification by letter "that the Society had chosen a man of such merit and virtue." Leo XII, as we have said, lived on the most intimate and affectionate terms with Father Fortis. Only his brief career as Pontiff prevented him from giving more

positive proofs of his affection. The same may be said of Pius VIII, whose term was even shorter than that of Leo XII. During that time, however, he lavished favors on the Society. Gregory XVI made Father Roothaan his intimate friend and gave him any favor he asked, and Pius IX expressed the wish that "the Society would elect a General of equal prudence and wisdom, and who, like Roothaan, would be a man according to the heart of God." The amiable Father Beckx was always welcomed by Pius IX and their intercourse with each other was almost one of familiarity. When the General was on his death-bed, Leo XIII said to the Roman provincial: "I am deeply moved by the illness and suffering of Father Beckx for whom I have always entertained a great regard and even a filial affection. I most willingly send him my blessing; tonight in his pain and agony, I shall be at his side in spirit and aid him with my prayers."

In Father Beckx's successor, Father Anderledy, Leo XIII had absolute confidence. So too, Father Martín's return to Rome from Fiesole was made an occasion of great rejoicing for the Pope, who used to ask Cardinal Aloysius Massella good humoredly: "Why don't you give up your office and be a Jesuit?" When Father Martín presented himself for an audience in times of trouble, Leo would say to him affectionately: "Come here, Father General and sit beside me so that we can talk over our sorrows; for your sufferings are mine."

Of course, affection was almost expected from Pius X, and when Father Martín returned to Rome with his health slightly improved, his reception by the Pope was like that of a son coming from the grave to the arms of his father. Later on he kept himself informed about Father Martín's suffering and prayed for him several times every day. "We cannot spare such

men" was his expression; and when at last the General died, the Pope was deeply affected. "He was a man of God," was his exclamation, "A saint! A saint! A saint!" At the election of Father Wernz, Pius X spoke of the great good he had done to the whole Church by his profound learning as teacher in the Gregorian University. "There was scarcely any part of the world," he said, "where his merit was not acknowledged. He was known to all as the possessor of a great, solid and sure intelligence; of vast erudition which found expression in his learned treatises on the Law of Decretals, and which won the applause of all who were versed in canon law."

Another mark of this esteem for the Society, though an unwelcome one, was the elevation of so many of its members to ecclesiastical dignities by the Sovereign Pontiffs. First, in point of time, was the selection of John Carroll to be the founder of the American hierarchy. It was all the more notable because Challoner, the Vicar Apostolic of London, had repeatedly said that there was no one in America who measured up to the height of the episcopal dignity. The sequel proved that the Pontiff was wiser than the Vicar. We have already called attention to the fact not generally known that there was another Jesuit appointed to the See of Baltimore; though he never wore the mitre. He died before the Bulls arrived. His name was Laurence Grässel, and he had been a novice in the Society in Germany at the time of the Suppression. Carroll describes him as "a most amiable ex-Jesuit." Shea records the fact that "the Reverend Laurence Grässel, a learned and devoted priest, of whose sanctity tradition has preserved the most exalted estimate, revived the missions in New Jersey which had been attended by the Reverend Messrs. Schneider and Farmer." (Vol. II.)

Leonard Neale, who succeeded Archbishop Carroll in the See of Baltimore, was a Jesuit priest in Liège at the Suppression. Before returning to his native country, he spent four years in England and four more in Demerara. In Philadelphia, when vicar general of Bishop Carroll, he was stricken with yellow fever while administering to the sick during the pestilence. Later he was made president of Georgetown College, and in 1801 was appointed Coadjutor of Baltimore. The successor of the illustrious Cheverus in the See of Boston was Benedict Fenwick, who had entered the Society in Maryland eight years before Pius VII re-established it throughout the world. The first Bishop of New York also would have been a Jesuit, Anthony Kohlmann, had not Father Roothaan, entreated the Pope to withdraw the nomination.

Anthony Kohlmann was born at Kaisersberg in Alsace, July 13, 1771. The outbreak of the French Revolution compelled him to leave his country when he was a young man and betake himself to Switzerland to continue his interrupted studies. He completed his theological course and was ordained a priest in the College of Fribourg. In 1796 he joined the Congregation of the Fathers of the Sacred Heart, and labored for two years in Austria and Italy as a military chaplain. We find him next at Dillingen in Bavaria as the director of an ecclesiastical seminary. By this time the Fathers of the Faith, Paccanari's organization, had united with those of the Sacred Heart, and Kohlmann was dispatched to Berlin and subsequently to Amsterdam as rector of a new college in that place.

As soon as he heard that the Jesuits in White Russia had been recognized by the Pope, he applied for admission, and entered the novitiate at Duneburg on 21 June, 1803, and in the following year was sent to Georgetown as assistant-master of novices.

While holding that position he travelled extensively through Pennsylvania and Maryland to look after several groups of German colonists who had settled in those states. When the ecclesiastical troubles of New York were at their height, Bishop Carroll selected Kohlmann to restore order. With him went Father Benedict Fenwick and four scholastics. He was given charge of that whole district in 1808. There were about fourteen thousand Catholics there at the time: French, German and Irish. In 1809 he laid the corner stone of old St. Patrick's, which was the second church in the city. He also founded the New York Literary Institution as a school for boys, on what is now the site of the present cathedral, but which then was far out of town. In 1812 he began a nearby school for girls and gave it to the Ursuline nuns, who had been sent from Ireland for that purpose.

Father Kohlmann rendered a great service to the Church by the part he took in gaining a verdict for the protection of the seal of Confession. He had acted as agent in the restitution of stolen money when the owner of it demanded the name of the thief. As this was refused, he haled the priest to court, but the case ended in a decision given by the presiding Judge, DeWitt Clinton, that "no minister of the Gospel or priest of any denomination whatsoever shall be allowed to disclose any confession made to him in his professional character in the course of discipline enjoined by the rules or practices of such denomination." This decision was embodied in a state law passed on December 10, 1828. His controversy with Jared Sparks, a well-known Unitarian, brought his reply entitled "Unitarianism, theologically and philosophically considered." It is a classic on that topic.

As mentioned above, Kohlmann was designated Bishop of New York, but at the entreaty of the General of

the Society, the Pope withdrew his name. In 1815 he returned to Georgetown as master of novices, and in 1817 was appointed president of the college. In 1824 he was called to Rome as professor of theology in the Gregorian University and occupied that post for five years. Among his students were the future Pope Leo XIII, Cardinal Cullen of Dublin, and Cardinal McCloskey of New York. Both Leo XII and Gregory XVI held Kohlmann in the highest esteem and had him attached to them as consultor to the staffs of the College of cardinals and to several important congregations such as that of Extraordinary Ecclesiastical Affairs; of Bishops and Regulars; and the Inquisition. He died at Rome in 1836, in consequence of overwork in the confessional.

It might be of interest to quote here a passage from the "Life of John Cardinal McCloskey" by Cardinal Farley: "About this time Father McCloskey suffered the loss of a very dear and devoted friend, Father Anthony Kohlmann, S. J. As pastor of St. Peter's, Barclay Street, he had been the adviser of the young priest's parents in New York for many years. He had seen him grow up from childhood, and had been his guide and friend in Rome. It is therefore but natural that he should express himself feelingly on the death of this holy man, as in this letter addressed to the Very Rev. Dr. Power:

Rome, April 15, 1836.

'Very Rev. dear Sir:

'It is truly with deep regret that I now feel it my duty to acquaint you with the news which, if not already known to you, cannot but give you pain. Our venerable and most worthy friend, Father Kohlmann, is no more. He has been summoned to another world, after a warning of only a few days. On Friday,

the 8th. inst., he was as usual in his confessional. During the course of the day he was seized with a violent fever which obliged him to take to his bed, and on Sunday morning, about five o'clock, he was a corpse. On Monday, I had the melancholy pleasure of beholding him laid out in the Church of the Gesù, where numbers were assembled to show respect for his memory, and to view for a little time his mortal remains. His sickness was so very short that death effected but little change in his appearance. He seemed to be in a gentle sleep, such calmness and placidity. His countenance seemed to have lost nothing of its usual fulness or even freshness. And such was the composure of every feature, that one could hardly resist saying within himself: He is not dead, but sleepeth. His loss as you may well conceive, is deeply regretted by the members of his Order here as well as by all who knew him.

'As for myself, I feel his death most sensibly, having lost in him so prudent a director, so kind a father and friend. You also, Very Reverend and dear Sir, are deprived by his death of a most active and valuable friend in Rome.'

In Hughes's "History of the Society of Jesus in North America" (I, pt. ii, 866) there is a quotation from the "Memoirs" of Father Grassi which refers to Father Kohlmann and calls for consideration. He is described by the odious name of Paccanarist. As a matter of fact, Kohlmann joined the Fathers of the Sacred Heart in 1796, three years before Paccanari was even heard of. In April 1799, by order of the Pope, the Fathers of the Sacred Heart were amalgamated with Paccanari's Fathers of the Faith, but from the very beginning there was distinct cleavage between the two sections; and in 1803 when it became evident

that Paccanari had no intention of uniting with the Jesuits in Russia, Kohlmann was one of the first to separate from him and was admitted to the Society in that year. If he was a "Paccanarist," then so were Rozaven and Varin.

We are also informed that Kohlmann was an ex-Capuchin. It is strange, however, that Guidée makes no mention of it in his historical sketches of the Fathers of the Sacred Heart. Moreover, if he ever were a member of that Order, it must have been for an extremely brief period; for he was born in 1771, and at the outbreak of the French Revolution which swept away all religious communities he was only eighteen years of age. We find him then finishing his theological studies at Fribourg where the Jesuits had been conspicuous before the Suppression, and he was ordained a priest in 1796, when he was twenty-five years old. Immediately afterwards, he joined the Fathers of the Sacred Heart. So that if he ever had been a Capuchin it must have been at a very early age; and in any case he did not leave his Order voluntarily. It had been swept out of existence in the general storm.

Grassi tells us also that, out of pity for the distressed religious who had been thrown out of their homes at that time, the General of the Society had asked the Pope to lift the ban against the Society's receiving into its ranks the members of other Orders — a policy which it had always pursued, both out of respect for the Orders themselves, and because a change in such a serious matter would imply instability of character in the applicant. Father Pignatelli was deputed to submit the cause to His Holiness, and Grassi is in admiration at the sublime obedience of Pignatelli in doing what he was told; but it is hard to imagine why he should be so edified. The Professed of the Society make a special and solemn vow of obedience to the

Pope and admit his decision without question. Even when the Pope suppressed the entire Society they defended his action. Where is there anything heroic in being merely the messenger between the General and the Pope? In any case Kohlmann's admission to the Society was with the full approval of both the Sovereign Pontiff and the General, even if he had been a Capuchin, which is by no means certain.

We are also informed that the authorities in Rome were surprised that Kohlmann was admitted to his last vows before the customary ten years had elapsed, but there are many such instances in the history of the Society, and the General in referring to it may have been merely asking for information. Finally with regard to the alleged worry about Kohlmann's appointment as Vicar General of New York; it suffices to say that the office is of its nature temporary, and cannot well be classified as a prelacy; especially as there was only one permanent church structure in the entire episcopal territory that stretched between the Hudson River and Lake Erie, and the clergy was largely made up of transients.

At the time that Father Kohlmann was mentioned for the See of New York, Father Peter Kenny was proposed for that of Dromore in Ireland. Foley in his "Chronological Catalogue of the Irish Province S. J." gives a brief account of this very distinguished man, who like Kohlmann was for some time identified with the Church in the United States.

He was born in Dublin, July 7, 1779, and entered the Society at Hodder, Stonyhurst, September 20, 1804. He died in the Gesù at Rome, November 19, 1841. When a boy he attracted the notice of Father Thomas Betagh, the last of the Irish Jesuits of the old Society, who was then Vicar General of Dublin, and was sent to Carlow College. Even in early youth he was

remarkable for his extraordinary eloquence. When a novice he was told to come down from the pulpit, his fellow-novices being so spell-bound that they refused to eat. At Stonyhurst, he wrote a work in mathematics and physics. In 1811 he was Vice-President of Maynooth College. He purchased Clongowes Wood in 1814, and in 1819 was sent as visitor to the Jesuit houses of Maryland. He was made vice-provincial of Ireland in 1829, and again came to America in 1830, where he remained for three years and then installed Father McSherry as the first provincial of the American province. His retreats in Ireland are still enthusiastically referred to and quoted. In 1809 when he was finishing his theology in Palermo, Father Angiolini wrote to Father Plowden "Father Kenny is head and shoulders over every one. He has genius, health, zeal, energy, success in action and prudence to a remarkable degree. May God keep him for the glory and increase of the Irish Missions!" God did so and the missions of America also profited by his genius and virtue.

Later on, Father Van de Velde was made Bishop of Chicago, but he continually petitioned Rome to be allowed to return to the Society; while Father Miège after twenty-four years of the episcopate and without waiting to celebrate his silver jubilee became a Jesuit again and spent his last days at Woodstock, where he met Father Michael O'Connor, who had resigned the See of Pittsburg in order to assume the habit of St. Ignatius. His brother before being made Bishop of Omaha asked to enter the Society but he was told "Be a bishop first like your brother and afterwards a Jesuit." One of the most distinguished Jesuits of New York, Father Larkin, had to flee the country to avoid being made Bishop of Toronto, and Father William Duncan of Boston would have occupied

the See of Savannah had not he entered the Society.

The same thing is true of the cardinalate. An unusually large number of Jesuits have been raised to that dignity in the hundred years of the new Society, in spite of the oath they have taken to do all in their power to prevent it, an oath which they have all most faithfully kept, yielding only because they were bidden to do so under pain of sin.

Camillo Mazzella entered the Society in 1857, and when the scholasticate at Woodstock in Maryland was opened, he was made prefect of studies. He was called to Rome in 1878 to take the place of Franzelin in the Gregorian University. In 1886 he was created Cardinal deacon and ten years later Cardinal priest, while in 1897 he was appointed Cardinal bishop of Palestrina. Camillo Tarquini was made cardinal because of his prominence as a canonist; Andreas Steinhüber's learning and his great labors as Vatican librarian won for him the honor of the purple, while Louis Billot after teaching dogmatic theology at Angers and the Gregorian University was named Cardinal deacon of Santa Maria in Via Lata on November 27, 1911. But much greater consolation has been afforded to the new Society by the canonization of its saints than by the choice of its members for the cardinalate. One is a recognition of the intellectual ability and personal virtue; the other is an official, though indirect, approval of the Institute.

At the very time that Pombal, Choiseul and Charles III were crushing the Society in their respective countries, Rome as if in condemnation of the act was jubilant with delight over the heroic virtue of the Italian Jesuit, Francis Hieronymo; and people were asking each other how a Society could be bad when it

produced such a saint? In an issue of the "Gazette" of distant Quebec at that time we find a bewildered Protestant Englishman who was the journal's correspondent at Rome asking himself that question. The political troubles of the period caused the proceedings of the canonization to be suspended, but Gregory XVI, who succeeded Leo XII, canonized Francis on the Feast of the Blessed Trinity, 1839. Pius IX beatified Canisius, Bobola, Faber, de Britto and Berchmans, with Peter Claver, the apostle of the negroes, and the lay-brother Alphonso Rodríguez, besides placing the crown of martyrdom on the throng of martyrs in Japan, Europeans and natives alike, as well as upon Azevedo and his thirty-nine Portuguese associates who were slaughtered at sea near the Azores.

Leo XIII beatified Antonio Baldinucci and Rudolph Aquaviva with his fellow-Jesuits who were put to death at Salsette in Hindostan, besides raising to the honors of sainthood Peter Claver and Alphonso Rodríguez, and also placing John Berchmans in the same category, thus re-affirming the sanctity of the rules of the Society, for the realization of which the holy youth had already been beatified. The canonization of Alphonso is also notable because it was by Leo XII, whose name Leo XIII had adopted, that the humble porter of Minorca was raised to the first honors of the altar. Finally, Pius X showed his love for the Society and his approval of the rule by beatifying the three martyrs of Hungary whom scarcely anybody had ever heard of before: Mark Crisin, Stephen Pongracz and Melchior Grodecz. There is also under consideration the beatification of the great American apostles Jogues, Brébeuf, Lalemant, Daniel, Chabanel, Garnier, Goupil and Lalande, five of whom died for the Faith in Canada, and three in what is now the State of New York.

The new Society has not failed to add new names to this catalogue of honor of prospective saints. They are Joseph Pignatelli, who died in 1811; Father Joseph de Clorivière, 1820; Paul Cappelari, 1857; and Paul Gin hac, 1895. Five Jesuits were put to death at Paris in 1871 by the Communards: namely Pierre Olivaint, Anatole de Bengy, Alexis Clerc, Léon Ducoudray, and Jean Caubert.

Between 1822 and 1902, forty-four others have given glory to the Society either by the heroic sanctity of their lives, or by shedding their blood for the Faith. Besides these, there are thirty-five Jesuits who have been put to death in various parts of the world. They are: four Italians, Ferdinando Bonacini and Luigi Massa in 1860; Genaio Pastore in 1887 and Emilio Moscoso in 1897; four Germans: Anthony Terorde in 1880; Stephen Czimmerman, Joseph Platzter and Clemens Wigger who were killed by the Caffirs in 1895-6. The French can boast of 12 namely: Bishop Planchet in 1859; Edouard Billotet; Elie Jounès, Habib Maksoud, and Alphonse Habeisch who were killed in Syria in 1860; Martin Brutail in 1883; Gaston de Batz in 1883; Modeste Andlauer, Léon Mangin, Remi Isoré, and Paul Denn, who met their death in the Boxer Uprising in 1900; Léon Müller was killed by the Boxers two years later. Sixteen Spaniards were put to death: Casto Hernández, Juan Sauri, Juan Artigas, José Fernández, Juan Elola, José Urrietta, Domingo Barreau, José Garnier, José Sancho, Pedro Demont, Firmin Barba, Martín Buxons, Emanuel Ostolozza, Juan Ruedas, Vincente Gogorza, who were massacred in Madrid in 1834.

CHAPTER XXX

CONCLUSION

Successive Generals in the Restored Society — Present Membership, Missions and Provinces.

As we have seen, the first General of the Society elected after the Restoration was Father Fortis, who died on January 27, 1829. On June 29 of that year Father John Roothaan was chosen as his successor on the fourth ballot. As in the previous election, Father Rozaven was the choice of many of the delegates.

John Philip Roothaan, the twenty-first General of the Society, was born at Amsterdam on November 23, 1785, and finished his classical studies in the Atheneum Illustre under the famous Jakob van Lennep. When he had made up his mind to enter the Society in White Russia in 1804, his distinguished teacher, though a Protestant, gave him the following letter of introduction: "I am fully aware of how in former times the Society distinguished itself in every branch of knowledge. Its splendid services in that respect can never be forgotten, and I am, therefore, especially pleased to recommend this young man whose merit I most highly appreciate. May he be enriched with all your science and your virtues, and I trust to see him again in possession of those treasures which he has gone so far to seek."

The praise was well merited, for, even at that early period of his life, Roothaan had mastered French, Polish, Latin, Greek and Hebrew. He studied philosophy at Polotsk, and in 1812 was ordained priest. After the expulsion he went to Switzerland in 1820, and taught rhetoric there for three years. As socius to the provincial, he made the tour of all the Jesuit

houses in Germany, Switzerland, Belgium and Holland three times, and afterwards was appointed rector of the new college in Turin. As General, his chief care was to strengthen the internal life of the Society. His first eleven encyclicals have that object in view. His edition of the "Exercises" is a classic. In 1832 he published the "Revised Order of Studies," adapting the Ratio to the needs of the times; and he increased the activities of the Society in the mission fields. But his long term of office was one uninterrupted series of trials. His enforced visit to the greater number of the houses has already been told in a preceding chapter.

Among the many things for which the Society is profoundly grateful to Father Roothaan is the very remarkable publication of the "Exercises of St. Ignatius." According to Astrain, "the autograph was in rough and labored Castilian," for it must be remembered that the saintly author was a Basque. "The text," he tells us, "arrests the attention," not by its elegance but, "by the energetic precision and brevity with which certain thoughts are expressed. The autograph itself no longer exists. What goes by that name is only a quarto copy made by some secretary, but containing corrections in the author's handwriting. It has been reproduced by photography. Two Latin translations were made of it during the lifetime of St. Ignatius. There remain now, first the *versio antiqua* or ancient Latin translation, which is a literal version, probably by the saint himself; second, a free translation by Father Frusius, more elegant and more in accordance with the style of the period. It is commonly called the 'Vulgate.' The *versio antiqua* bears the date, Rome, July 9, 1541. The 'Vulgate' is later than 1541 but earlier than 1548, when the two versions were presented to Paul III for approval. He

appointed three examiners, who warmly praised both versions, but the Vulgate was the only one printed. It was published in Rome on September 11, 1548, and was called the *editio princeps*.

“Besides these two translations, there are two others. One is the still unpublished text left by Blessed Peter Faber to the Carthusians of Cologne before 1546. It holds a middle place between the literal document and the Vulgate. The second was made by Father Roothaan, who, on account of the differences between the Vulgate and the Spanish autograph, wished to translate the Exercises into Latin as accurately as possible, at the same time making use of the *versio antiqua*. His intention was not to supplant the Vulgate, and on that account he published the work of Frusius and his own in parallel columns (1835).”

Father Roothaan was succeeded as General by Father Beckx, who was born in 1795 at Sichem, near Diest, the town that glories in being the birthplace of St. John Berchmans. He entered the Society at Hildesheim in 1819, after having been a secular priest for eight months. In 1825 he was appointed chaplain of the Duke of Anhalt-Köthen, who had become a Catholic after visiting the home of one of his Catholic friends in France. Anhalt-Köthen is in Prussian Saxony, and there were only twenty Catholics in the entire duchy when Beckx arrived there. Before four years had passed, the number had grown to two hundred. In 1830 he was sent to Vienna and for a time was the only Jesuit in that city. In 1852 he was made provincial of Austria and had the happiness of leading back his brethren to the beloved Innsbruck as well as to Lenz and Lemberg. In the following year he was elected General, and occupied the post for thirty-four years. He used to say that at the time he entered into office the province of Portugal consisted of one

Jesuit and a half. The one was in hiding in Lisbon, and the "half" was a novice in Turin. Even now they number only three hundred. All the houses have been seized by the Republican government and the Fathers, scholastics and brothers expelled from their native land in the usual brutal fashion.

During Father Beckx's term of office eighty Jesuits were raised to the honors of the altar. All but three of them were martyrs. In spite of this the Society was expelled from Italy in 1860; from Spain in 1868; and from Germany in 1873, at which time the General and the assistants left Rome, where, after the Piedmontese occupation, it was no longer safe to live. They took up their abode at Fiesole and there the curia, as it is called, remained until after the death of Father Beckx's successor. In 1883 the age and infirmities of the General made the election of a vicar peremptory, and Father Anderledy was chosen. Father Beckx died at the age of ninety-two, and one who saw him in the closing years of his life thus writes of him: "This holy old man who has attained the age of nearly ninety years, so modest, so humble, so prudent, always the same; always amiable, with the glory of thirty years' government and of interior martyrdom inflicted upon him by the mishaps of the Society, was a spectacle to fill one with admiration. His angelic mien delighted me. With how great charity he received me in his room! With what deference! His poor cassock was patched. He is as punctual at the exercises as the most vigorous. In spite of his old age he observes all the laws of fasting and abstinence. At a quarter past five he commences his Mass and spends considerable time kneeling before the Blessed Sacrament. God grant us many imitators of his virtues."

Father Anderledy was a Swiss. He was born in the canton of Valais in 1819, and entered the Society at

Brieg in 1838. He was sent to Rome for his theological studies and it is reported that he was such a pertinacious disputant that old Father Perrone said to him one day: "Young man, cease or I shall get angry." In the disturbances of 1847, he was on his way to Switzerland when he was halted by a squad of furious soldiers who asked him "Are you a Jesuit?" "What do you mean by a Jesuit?" he asked. When the conventional answer was given, he angrily demanded "Do you take me for a scoundrel?" and they let him pass. In 1848 he was sent to America and was ordained at St. Louis by Archbishop Kenrick and then put in charge of a German parish at Green Bay, Wisconsin, a place teeming with memories of the old Jesuit missionaries: Marquette, Allouez and others. On his return to Europe, he went through Germany preaching missions and winning a reputation as a great orator, although working in conjunction with the famous Father Roh. He was made rector of the College of Cologne and, subsequently, professor at the scholasticate of Maria-Laach. In 1870 he was called to Rome to be made German assistant, and in 1883 he was elected vicar to Father Beckx with the right of succession. He was particularly zealous as General in promoting the study of theology and philosophy, and in training men in the physical sciences. During his administration, the Society increased from 11,840 members to 13,275, but he was very much adverse to the establishment of new provinces. The creation of Canada as an independent mission was all he would grant in that direction. He died at Fiesole on 18 January, 1892.

Luis Martín García, or, as he is commonly called, Father Martín, who succeeded Father Anderledy, was the fifth Spanish General of the Society. He was born on 19 August, 1846, at Melgar de Fernamental,

a small town about twenty-five miles north-west of Burgos, and was already a seminarian in his second year of theology when he began to think of becoming a religious. To be a Jesuit, however, was at first as abhorrent to him as becoming a Saracen. But his ideas on that point began to clarify when he heard his very distinguished professor Don Manuel González Peña, who had been a theologian in the Vatican Council, discourse enthusiastically and on every occasion, about the glories of Suárez, Toletus, Petavius, Bellarmine and the other great lights of the Society. The impression was heightened by some letters from the Philippine Jesuits which had fallen into his hands, and Crétineau-Joly's history also contributed to his change of views. A conversation with the Jesuit superior of the residence at Burgos, and the departure of a brilliant fellow-student for the novitiate, completed the disillusionment and he was admitted at Loyola on 13 October, 1864.

In 1870, when the Society was expelled from Spain, he went with the other scholastics to Vals in France, and later to Poyanne. In the latter place he remained as minister and professor of dogmatic theology until 1880, and when the religious were expelled from France he returned to Spain and was made superior of the scholasticate which had been opened in Salamanca. He was charged also with the duty of teaching theology and Hebrew. In 1886 he opened the house of studies at Bilbao, and in the same year he was made provincial of Castile. Previous to that he had been the editor of "The Messenger of the Sacred Heart" for a year. In 1891 he was summoned to Rome by Father Anderledy, to analyze and summarize the reports sent in by all the provinces on the proposed *quinquennium* of theology and a new arrangement of studies. On the death of Father Anderledy he was made Vicar General.

He was then only forty-five years of age. His appointment coincided with the outbreak of an epidemic of influenza of which he was very near being a victim. Singularly enough, it was this same disease that carried him off thirteen years later, supervening as it did on the terrible sarcoma from which he had long been suffering.

As Vicar he convoked the general congregation, assigning September 23 as the date and choosing Loyola in Spain as the place of meeting. It was the first time in the history of the Society that the convention took place outside of Rome, with the exception of the meetings in Russia during the Suppression. The reason for the decision was that the Pope let it be known that it would not be possible to remain in session in Rome for any considerable period, though he suggested that they might elect the General in Rome and then continue the congregation elsewhere. After long deliberation by the assistants, it was determined not to separate the election from the other proceedings. As for the place of meeting, Loyola was chosen, though Tronchiennes in Belgium had been offered. The choice of Spain was determined by the vote of the assistant who had no Spanish affiliations. Father Martín was elected general on 2 October, and the sessions continued until 5 December.

In this congregation, Father Martín called the attention of the delegates to the fact that no Jesuit had ever addressed himself to the task of writing the complete history of the Order; an abstention, it might be urged, which ought to acquit them of the accusation of unduly praising the Society. Father Aquaviva had indeed commissioned Orlandini to begin the work, but the distinguished writer not only got no further than the Generalate of St. Ignatius but did not even publish his book. Saechini his continuator had to see

to the publication; his own contributions appeared in 1615 and 1621. Jouvancy was then called to Rome to finish the second half of the fifth section which had by that time appeared, but he did not advance beyond the year 1616. He had bad luck with it even in that small space, for certain opinions appeared in it about the rights of sovereigns which were not acceptable to the Bourbon kings, and the book was forbidden in France by decrees of Parliament, dated 25 February and 25 March, 1715. Finally, Cordara, an Italian, assumed the task and wrote two volumes, which though exquisitely done embraced not more than seventeen years of Father Vitelleschi's generalate (1616-33), and only one volume was published then. More than one hundred years elapsed before the second appeared. It was edited by Raggazzini in 1859.

It was high time, Father Martín declared, that something should be done to remedy this condition of affairs and that a history of the Society should be written on a scale commensurate with the greatness of the subject, and in keeping with the methods which modern requirements look for in historical writing. As the undertaking in the way it was conceived would have been too much for any one man, a literary syndicate was established in which Father Hughes was assigned to write the history of the Society's work in English-speaking America, Father Astrain that of the Spanish assistancy, Father Venturi the Italian, Father Fouqueray the French, Father Dühr and Father Kroess the German. This work is now in progress. Those who are engaged on it are men of unimpeachable integrity. Meantime an immense number of hitherto unpublished documents are being put in the hands of the writers. As many as fifty bulky volumes known as the "*Monumenta historica Societatis Jesu*," consisting of the chronicles of the

houses and provinces, the intimate correspondence of many of the great men of the Society, such as Ignatius, Laínez, Borgia etc., have been printed, and sent broadcast through all the provinces. Nor is this mass of material jealously guarded by the Jesuits themselves. It is available to any sincere investigator.

As the Congregation had expressed the desire that the residence of the General and his assistants at Fiesole be closed, and that if the political troubles would permit it he should return to Rome, Father Martín, after consulting with the Pope, who granted the permission with some hesitation, established himself at the Collegium Germanicum on 20 January, 1895. The public excitement that was apprehended did not occur. The papers merely chronicled the fact but made no ado about it whatever. Father Martín had much to console him, during his administration, as, for instance, the beatification of several members of the Society, but he had also many sorrows such as the closing of all the houses in France by the Waldeck-Rousseau government and the deplorable defections of some Jesuits in connection with the Modernist movement.

In 1905 the first symptoms of the disease that was to carry him off in a short time declared themselves. In that year, four cancerous swellings developed in his right arm. He had submitted to the painful cutting of two of them without the aid of anesthetics. The operation lasted two hours and a half, and he maintained his consciousness throughout. A little later, the other swellings showed signs of gangrene and the amputation of the arm was decided upon, but in this instance he submitted to chloroform. He rallied after the operation and in spite of his crippled condition was permitted by the Pope to say Mass.

His strength had left him, however, and on 15 February, 1906 he was attacked by influenza and he died on 18 April at the age of sixty. At his death the Society numbered 15,515 members.

Father Martín's successor was Francis Xavier Wernz who was born in Würtemberg in 1842. When the Society was expelled from Germany in 1872, he went to Ditton Hall in England to complete his studies, after having spent the greater part of a year in the army ambulance-corps, during the Franco-Prussian War of 1870. He taught canon law for several years at Ditton Hall, and in 1882 was a professor at St. Beuno's in Wales. From there he was transferred to the Gregorian University in Rome, where he lectured from 1883 to 1906. In September of the latter year, he was elected General, in which post he lived only eight years. Previous to his election, he had issued four volumes of his great work on canon law. Two others were published later, one of them after his death. The end of his labors came on 19 August, 1914. He was then in his seventy-second year and had passed fifty-seven years in the Society. It was during this generalate that the provinces of Canada, New Orleans, Mexico, California and Hungary were erected.

Father Wladimir Ledochowski was elected to the vacant post on 11 February, 1915. He was then only forty-nine years of age. He entered the Society in 1889, and in 1902, shortly after his ordination, was made provincial of Galicia, while in 1906 he was elected as assistant to Father Wernz. He is the nephew of the famous Cardinal Ledochowski, whom Bismarck imprisoned for his courageous championship of the rights of Poland.

The new Society like the old has not failed to produce saints and at the present moment the lives of a very considerable number of those who have lived and

labored in the century that has elapsed since the restoration are being considered by the Church as possible candidates for canonization.

The number of Jesuits who were under the colors as soldiers, chaplains or stretcher bearers or volunteers in the World War of 1914-1918 ran up to 2014,—a very great drain on the Society as a whole, which in 1918 had only 17,205 names on its rolls, among whom were very many incapacitated either by age or youth or ailment for any active work. Of the 2014 Belgium furnished 165, Austria 82, France 855, Germany 376, Italy 369, England 83, Ireland 30, Canada 4 and the United States 50. Of the 83 English Jesuits serving as chaplains, 5 died while in the service, 2 won the Distinguished Service Order, 13 the Military Cross, 3 the Order of the British Empire, 21 were mentioned in despatches, 2 were mentioned for valuable services and 4 received foreign decorations,—a total of 45 distinctions.

France calls for special notice in this matter. From the four French provinces of the Society 855 Jesuits were mobilized. Of these 107 were officers, 3 commandants, 1 lieutenant-commander, 13 captains, 4 naval lieutenants, 22 lieutenants, 50 second-lieutenants, 1 naval ensign, and 5 officers in the health services. The loss in dead was 165 Jesuits, of whom 28 were chaplains, 30 officers, 36 sub-officers, 17 corporals and 54 privates. The number of distinctions won is almost incredible. The decoration of the Légion d'honneur was conferred on 68, the Médaille militaire on 48, the Médaille des épidémies on 4, the Croix de guerre on 320, the Moroccan or Tunisian medal on 3, while 595 were mentioned in despatches, and 18 foreign decorations were received: in all 1,056 distinctions were won by the 855 Jesuits in the French army and navy (The Jesuit Directory, 1921). "What

party or group or club or lodge," says a sometime unfriendly paper, the "Italia," "can claim a similar distinction?" Another of their distinctions is that Foch, de Castelnau, Fayolle, Guynemer and many more French heroes were trained in Jesuit schools. Finally, the French Jesuits performed this marvellous service to their country in spite of the fact that the government of that country had closed and confiscated every one of their churches and colleges from one end of France to the other, and by so doing had exiled these loyal subjects from their native land. To add to the outrage, they were summoned back when the war began, and not one of them failed to respond immediately, returning from distant missions among savages at the ends of the earth or from civilized countries that were more hospitable to them than their own for the defense of which they willingly offered their lives. Now, when the war is over, they have no home to go to.

In 1912, two years before the War, the Society had on its rolls 16,545 members. At the beginning of 1920 it had 17,250 members: 8,454 priests, 4,819 scholastics, 3,977 lay-brothers. The Society is divided into what are called assistancies. The Italian assistancy, which is composed of the provinces of Rome, Naples, Sicily, Turin and Venice, numbers in all 1,415 members. The frequent dispersions and confiscations to which this section has been subjected account for the small number. Thus, the Roman province has only 354, and Sicily has but 223. In the assistancy there are 748 priests, but the prospects of the increase of this category is the reverse of encouraging, for there are only 308 scholastics. The lay-brothers number 359. What has acted as a deterrent in Italy has, paradoxically, acted in a contrary sense in the German assistancy. Several of these provinces have been dis-

persed, but they aggregate as many as 4,329 members. Belgium is a strong factor in this large number, for it totals 1,279, of whom 672 are priests; the Germans, who have no establishment in their own country, but are scattered over the earth, have a membership of 1,210, of whom 664 are in Holy Orders. Austria has 356 on her register, Poland 464, Czecho-Slovakia 114, Jugoslavia 113, Hungary 212, while Holland has as many as 581.

The Waldeck-Rousseau Associations Law of 1901 not only confiscated every Jesuit establishment in France but denied the Society the right even to possess property. Nevertheless, unlike Italy the provinces of Champagne, France, Lyons and Toulouse show 2,758 names in their catalogues for 1920. They have 1,647 priests with 583 scholastics to draw on. The Spaniards are grouped in the provinces of Aragon, Castile, Mexico, and Toledo, to which has been added the Province of Portugal. This combination has 1,760 to its credit. Possibly the figures would have been larger had not the Revolution of 1901 brought about the exile of the Jesuits. The English assistancy which until recently included the United States, has now 1,622 members of whom 793 are priests and 544 scholastics: England 750, Canada 472 and Ireland 400. The assistancy of America has 2,892 members of whom 1,230 are priests with a future supply to draw on of 1,214 scholastics. The contingent of scholastics exceeds that of any other assistancy by more than a hundred. The province of California has 485 members, Maryland-New York, 1,080; Missouri, 1,022 and New Orleans, 305.

Besides its regularly established houses the Society has missions scattered throughout the world. Thus, in Europe its missionaries are to be found in Albania; in Asia, they are working in Armenia, Syria, Ceylon, Assam, Bengal, Bombay, Poona, Goa, Madura, Man-

galore, Japan, Canton, Nankin, and South East Tche-ly. In Africa, they are in Egypt, Cape Colony, Zambesi, Rhodesia, Belgian Congo, and Madagascar, Mauritius and Réunion; in America, they are working in Jamaica and among the Indians of Alaska, Canada, South Dakota, the Rocky Mountains, the Pimeria, and Guiana; finally in Oceania, they are toiling in Celebes, Flores, Java, and the Philippines. To these missions 1,707 Jesuits are devoting their lives in direct contact with the aborigines.

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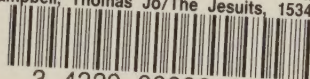
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